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MANUAL HEBREW GRAMMAR

FOR THE USE OF BEGINNERS

BY J. SEIZ

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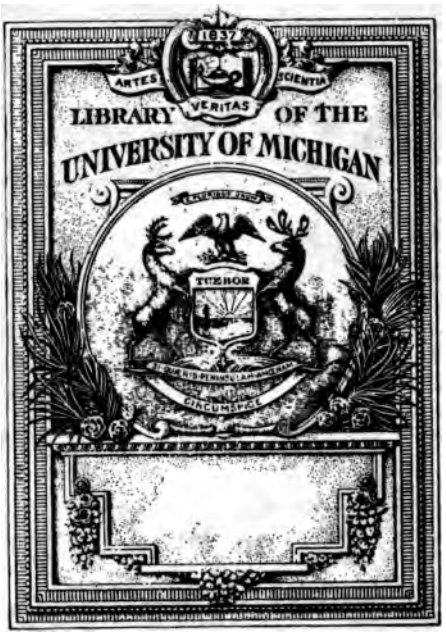

THE GIFT OF
Charlotte F. Brewer

A

MANUAL HEBREW GRAMMAR

FOR THE USE OF BEGINNERS.

BY JOSEIXAS.

ANDOVER:
PRINTED BY FLAGG, GOULD, AND NEWMAN.
1833.

PREFACE.

The following pages are intended for those only who have read or may hereafter read Hebrew with the author. The lessons and rules, though comparatively few and brief, are, I know, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience in teaching, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules *under my instruction,* (or the *instruction of any of my pupils),* any one desirous to become acquainted with this language may be enabled in a short time and with little trouble, to read with much pleasure and satisfaction; and to use advantageously a larger work on Hebrew Grammar.*

As trifling as these lessons may appear to many, they have cost me several years' labor in collecting and arranging them. From a careful and frequent reading of the Bible with Professor Stuart's Heb. Grammar (2d edition) before me, I have obtained what these sheets contain. I have adopted some of the forms and technical expressions used by Prof. S., but not without advertising him of my intention. The Tabular View of the Conjugations which accompanies this, has been made out from the Paradigms in the 4th edition of the above-named Grammar. These Paradigms are the *fullest* and *best* that have come under my observation.

Those who read this work will doubtless wonder at, or find fault with, the singular arrangements of the rules; but although I do not follow the order of philosophy, yet I follow, as it seems to me, the order of nature; or perhaps I should say, the order which I prefer for my pupils. Besides, the several hundreds whom I have instructed, and some conversant with Hebrew whom I have not instructed, have expressed their entire approbation of the plan which I pursue.

It has been often asked, whether my lessons are calculated to impart any good knowledge of Hebrew without an instructer. My answer to this is, that I am not aware that any individual has made the trial; and candour demands that I should state, that it is doubtful whether any one

* The best Grammar ever published in English is that of Professor Stuart, published at Andover, which has gone through four editions.

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can obtain any satisfactory knowledge from these pages without some one to explain them.

As this Manual then is made for my pupils alone, I hope no one will condemn it, without witnessing an application of its rules to those whom I may instruct. Indeed, I did not intend to affix to it a Title, Preface, or Index, that it might not appear to be what in reality it is not,—a regular Grammar; but have consented to add them at the suggestion of many of my respected and dear friends; some of whom "desire to instruct those of their acquaintance who may not have an opportunity of reading with the author." And, finally, I hope the time required in accomplishing this little work, has not been spent in vain. No other motive than that of benefiting others and promoting the best of all studies—the study of the Bible, has induced me to undertake it.

J. SEIXAS.

MAY, 1833.

☞ The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day.

* I have in Manuscript, Chaldee, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them.

HEBREW ALPHABET.

1 א (*auleph*) not sounded; if it have *a vowel*, sound the vowel.

	2	ב	*baith*
	3	ג	*gee'mel*
	4	ד	*dau'leth*
	5	ה	*ha*
	6	ו	*vauv*
	7	ז	*za'yin*
	8	ח	*kheth*
	9	ט	*tait*
Finals.	10	י	*yod*
ך†	20	כ	*kaf*
	30	ל	*lau'med*
ם	40	מ	*maim*
ן	50	נ	*noon*
	60	ס	*sau'mekh*
	70	ע	*gna'yin*
	80	פ	*pa*
ף		פ	*fa*
ץ	90	צ	*tsau'da*
	100	ק	*kofe*
	200	ר	*raish*
		שׂ	*seen*
	300	שׁ	*sheen*
	400	ת	*tauv*

Vowels.

Long.

ָ	Kau'mets	*au*	in *cause.*
ֵ	Tsa'ree	*a*	" *ale.*
ֹ or ־	Kho'lem	*o*	" *bone.*
וּ	Shoo'rek	*oo*	" *boot.*
ִי	Khee'rek	*ee*	" *meet.*

Short.

ַ	Pat'takh	*a*	in *father.*
ֶ	Seghol	*e*	" *met.**
ָ	Kau'mets *short*	*o*	" *note.*
ֻ	Kibboots	*u*	" *full.*
ִ	Khee'rek *short*	*i*	" *bit.*

Composite (compound) *Shevau.*

By means of these two dots (:), called *simple Shevau*, three *composite Shevaus* are made, viz.

ֲ	Shevau Pattakh,‡	*a*	in *hat.*
ֱ	" Seghol	*e*	" *met.*
ֳ	" Kau'mets	*o*	" *not.*

Note. Shevau, *when sounded*, is a very short *e*; as פְּנִי *pena*, or *p'na*. See § 7.

* Seghol is sounded like *a* in *ale*,

1. When it stands in a *simple* (unmixed) syllable; as כֶּסֶף *ka-seph*;

2. Before the quiescents א ה י; as מִקְנָה *mik-na*, מֶה, גֵּי, צָא.

3. Before a guttural in which there is an *implied* Dagesh; as אֲחֵיו (for אַחֵיו), דֶּהָרִים (for דַּהָרִים). The gutturals and the letter ר (with a *very* few exceptions) do not receive a Dagesh. See § 4.

† ך stands for 500, ם 600, ן 700, ף 800, ץ 900. א׳ 1000, ב׳ 2000, etc. § 57.5.

‡ or Khau-teph Pattakh, Khau-teph Seghol, etc.

GENERAL REMARKS.

§ 1. The small point found in the centre of a letter is called *Dagesh;* the small point in ה final is called *Mappik;* as בְּרֵאשִׁית, בָּרָא, בָּה, לְמִינָהּ, נָגַהּ.

§ 2. A *horizontal* stroke between words is called *Maccaph,* which serves to connect them; as אֲשֶׁר־בּוֹ, עֵץ־פְּרִי.

§ 3. A *perpendicular* line placed under a letter is called *Metheg;* as הָאָדָם, וְאָכַלְתָּ, וְתֵרָאֶה, תַּדְשֵׁא; the syllable with Metheg, should be read with some stress.

NOTE 1. When this occurs between a *Kaumets* and *Shevau,* it shows that the Kaumets is *long;* as אָכְלָה (au khe lau) *she ate,* but אֹכֶל (okh-lau) *food.**

NOTE 2. When it falls on the *ultimate* or *penult* syllable of a verse, it is called (סִלּוּק) *Silluk,* which signifies *stop;* as : שָׁנִים , : הָאָרֶץ.* These dots (:) are called סוֹף פָּסוּק i. e. *end of a verse.*

§ 4. ע ח ה א are called *Gutturals;* these, with the letter ר, do not admit dagesh, but the vowel which precedes them is *usually* lengthened as a compensation for dagesh; as בָּרֵךְ for בִּרֵךְ, מַעַל for מִעַל, אֲחָבָא for אִחָבָא, הָאָרֶץ for הַאָרֶץ. The gutturals *commonly* take a *composite* Shevau when other letters would take a *simple* one; as (פִּקְדֻתָם), אֲכַלְתֶּם, עֲבַרְתֶּם.†

§ 5. *Short Kaumets* can be distinguished from the long one in the following ways: in these examples kaumets is short.

I. When a Shevau (expressed or implied) or Maccaph follows it without an accent intervening; as אָכְלֶךָ *a-khol-khau,* אָכְלֶכֶם, אָכְלֵ־ *a-khol,* אָכְלֹ־, לָעֲזֹב־, (לָקַם, וַתָּמֶת, לָשֹׁב־, כֹּל־, זָכַר־, etc.‡ (: implied)

II. When a Dagesh follows it; as חָנַנִּי *khonnanee* for חָנְנִי; רָנִּי for רָנְנִי, etc. See § 56. 4. note.

EXCEPTIONS. מָה־, אָנָּא אָנָּא, אָנָּה, לָמָּה, לָמָּה, and a *few* others; i. e. the Kaumets is *long* in these examples.

§ 6. The letters אֲהֶוִי (called *Quiescents*) are silent in forms like the following; thus, א in בְּרֵאשִׁית, בָּרָא, דָּשֵׁא, מְלַאכְתּוֹ, פֵּאָרָה; ה in וּבֵרַךְ, רוּחַ, תְּהוֹם, בֹּהוּ, תֹּהוּ, מַה, צַוֵּה, תֵּרָאֶה, לַוְלָה, הָיְתָה, אוֹר, לְמִינוֹ, זַרְעוֹ, בּוֹ; י in וַיְהִי, אֵלֵי, שֵׁנִי, בְּרֵאשִׁית, אֱלֹהִים, פְּנֵי,

* Metheg is a *Euphonic* accent; Silluk is both a *pause* and *tonic* accent. All the other marks above and below words are *tonic* accents. See § 41.

† Letters which are *not* gutturals sometimes take composite Shevau; as בְּצַוְּנִי, גָּלָוּ, חָדָשִׁים, יִצָּחָק for בִּצִּוְּנִי.

‡ A silent Shevau is understood (implied) under the last letter of every word, provided such letter have no vowel under it, and is not a quiescent. See § 6.

OBSERVE. This mark (ˇ) is placed over words in this grammar to show the *accented* syllable; words without it (or some other mark), are accented on the *last* syllable.

בֵּין, אֲבִיו, עָלָיו, (לַיהוָה, כַּיהוָה, בַּיהוָה See § 61. 3. § 63). Of course no quiescent can have a vowel.

NOTE. In such forms as אֲלַי (*a-lay, a-lye*), אֲלֵי (*a-lauy, a-loy*), כָּסוּי (*kau-sooy*), גּוֹי (*goy*), נְשֵׁי (*ne suy*), י is sounded; and in such forms as יְהוָה, קַוֵּי (*ko-va*), מִצְוֹת, עָוֹן, עָוֹן (*mits-voth*), לוּה, צִוָּה (*tsivvau*), ו is sounded. ־וֹ or ־יוֹ at the end is read *auv*.

OF SHEVAU (ְ), (*Simple*).

§ 7. Shevau simple is of two kinds; viz. *silent* and *pronounced*.

Shevau is silent,

1. When it follows the vowels ַ, ֶ, ִ, ֹ (*short*), and ֻ without ו following), unless there be a Dagesh in the letter over Shevau; as יַבְדַּל *yab-dal*, תַּדְשֵׁא *tad-sha*, יַרְא *yar*, יִקְרָא *yik-rau*, מֶמְשָׁלֶת *mem-sha-let*, מִקְוֶה *mik-va*, בִּרְקִיעַ *bir-kee-ang*, שֻׁלְחָן *shul-khan*, עָבְדָה *gnob-dauh*, אָכְלְךָ *a-khol-khau*, שָׁמְרָה *shom-rauh*, אָכְלְכֶם *a-khol-khem*.*

Such forms as מִפְּרִי, וַתְּחִי, הַשְּׁלִישִׁי, etc. are with vocal Shevau, on account of the dagesh. הַמְדַבֵּר, הַיָּאוֹר, הַיְקוּם, וַיְבִיאֶהָ, וַיְצַו, וַיְכֻלּוּ, וַיְבָרֶךְ, וַיְהִי, are with *vocal* Shevau because a dagesh is implied in י and מ. See § 23. Note 1. § 59. Note 1.

2. At the *end*, or when it is the *last point* of a word; as יַרְא *yar*, יַפְתְּ *yaft*, וַיַּשְׁתְּ *va-yasht*, אַתְּ *at*, אֶתְּ אֶתְּי *aut*, תּוֹךְ, בָּרֵךְ, וַיַּשְׁקְ, וַתַּשְׁקְ, וַיִּבְךְ *va-yabk*.

3. After a long vowel which has a pause or tonic accent on it; as אָכְלְתָּ: *au-khaul-tau*, אֲנַחְנוּ *a-naukh-noo*, קָטַנְתִּי, תִּבְרְכֻנָה, שָׁוְא, הָלְאָה, לָכֶן. See § 41.

4. In the *middle* of a word if another one follow it; as יִשְׁמְעוּ *yish-me-gnoo*, יִתְפְּרוּ *yit-pe-roo*, מַחְשְׁבוֹת *makh-she-both*.

PRONOUNCED SHEVAU.

5. In all other cases Shevau is *vocal* (pronounced); as יִשְׁוּפְךָ, וּבְנֵי, אָמְרוּ, חֲיָתָה, יָלְכוּ, יֵרְאוּ, תֵּירְאוּ, וְאָם, לְחִי, פְּרִי, יִצְאֵי, יֹאמְרוּ, וְדָעֵי, מִפְּרִי, צִוָּה, הַלְּלוּ for הַלְּלוּ, יִשְׁמְעוּ (the *second* is vocal, see 4 above), גִּבֵּלְךָ (because it stands for גִּבְּוֹלְךָ), יְרָאוּ (defectively written for יִרְאוּ), הֲגָלִי, בְּרַכְךָ, חַלְּלִי, הַרְרִי, הַרְרִי (because it is under a letter followed by a similar one). In these last examples, Shevau is sounded, in order that both letters may be heard in reading.

OF THE LETTERS בְּגַד כְּפַת (*Beghadh kephath*).

§ 8. These six letters *generally* take a Dagesh when they begin a clause or sentence, or follow a silent Shevau either expressed or implied;

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* Some of the *short* vowels become *long* when they stand before a guttural in which a dagesh is implied; as נֹחַם for נֻחַם = נֻחַם; בֹּהֵל for בֻּהֵל = בֻּהֵל; רֹחַץ for רֻחַץ = רֻחַץ; אָחָיו for אֲחָיו (אֲחָיו).

thus, בְּרֵאשִׁית בָּרָא where the first ב begins a sentence, and the second ב follows a shevau implied under ת; צַל־פְּנֵי, וַיַּבְדֵּל, with silent shevau under ל and ב. Some sound these letters, *bh, gh, dh, kh, ph, th,* i. e. when they are *without* Dagesh. This Dagesh is called Dagesh *lene.* See § 56.

DIVISION OF THE ALPHABET.

§ 9. The Hebrew Alphabet is divided into *Radicals* and *Serviles.* אֵיתָן מֹשֶׁה וְכָלֵב are called *serviles,* because they are used for many purposes in the language. The rest of the letters are called *radicals,* because they form the roots of words.

A radical can never become a servile, but a servile may become a radical when found in the *Root.* *Seven* of the above serviles are called *Prefixes,* because they are often *prefixed* to words; they follow, with their respective significations.

מִ־ * signifies *From, on account of, out of, by means of, in comparison of, of,* at, to. (מ is a contraction of מִן). See § 60. § 71.

שׁ " *Who, which, because, that.* (contraction of אֲשֶׁר). § 64. § 68.

ה " *The, this, that,* who, which, O.

ו " *And, but, yet, then, that,* or, nor, now, so.

כ " *As, like, according to, when,* in, through.

ל† " *To, as to, for, of,* from, near, at, upon, by, through, in.

ב " *In, with, by, over,* among, when, throughout, for, through, against, on, to, under.

NOTE. The Article (ה) is frequently supplied after some of the above Prefixes; as בְּרֵאשִׁית *in the beginning;* וְרוּחַ *and the life giving power,*

* When א ח ה or ע follows this prefix, it (מ) usually takes ·· (Tsaree) under it; as מֵעַל *from above* מֵאָדָם *from man,* מֵחֹרֵב, מֵהַכּוֹת. See § 60.

† Contraction of אֶל *to, unto, against,* etc. See § 71.

spirit; בְּיוֹם *in the day,* for בְּהַיּוֹם; בָּאָרֶץ *in the land or earth,* for בְּהָאָרֶץ; בָּעָנָן *in the cloud,* for בְּהָעָנָן; כָּעֵת *according to the time,* for כְּהָעֵת; מִקֶּדֶם *to the east,* מֵהַר *from the mountain.* See § 59—§ 64 inclusive.

The syllables מוֹ, דֵי, פִּי, are sometimes joined to the prefixes for euphony; as בְּמוֹ *in,* כְּמוֹ *like, as,* כְּפִי *according to, like,* לְפִי, כְּפִי *to, by, at,* כְּדֵי *as, like,* מִדֵּי *from.*

OF NOUNS.

§ 10. Nouns are generally derived from verbs* in three ways, viz.

1. *By changing their vowels;** as דֶּשֶׁא *grass,* from דָּשָׁא *it flourished, became green;* עֵשֶׂב *herb,* from עָשַׂב; עֶרֶב *evening,* from עָרַב; זֶרַע *seed,* from זָרַע; חַיָּה *life, a beast,* from חָיָה†; בֹּקֶר *morning,* from בָּקַר; דָּבָר *a word, thing,* from דָּבַר, etc.;

2. *By dropping one of the radical* (root) *letters;** as גַּן *an enclosure, a garden,* from גָּנַן *he enclosed;* חֹק *a law* from חָקַק; To decree!

3. *By adding* (*to a perfect or imperfect verb,*) *one or more of the following serviles* הֵאֵמַנְתִּיו, (technically called) *Heemantive.*

The Heemantive letters are *commonly* added thus:

ה, נ or י	*at the end,*	
א or מ	"	*beginning,*
ת	"	" *or end,*
ו or י	*is inserted.*	

NOTE 1. A perfect verb consists of *three* letters, an imperfect one, of *two* or *one.*

NOTE 2. Some nouns are pointed like verbs; as שָׁנָה *a year,* from שָׁנָה *he repeated.*

* The root of all words is generally a verb of the 3d pers. masc. sing. praeter Indicative; it commonly contains three letters and is pointed with (ָ) under the first, and (–) under the second radical; as אָמַר *he said,* בָּדַל *he divided.* See § 10. 3. *Examples* etc. Also § 15. * note.

† When a root ends in ה or א it is pointed with *two* (ָ); as רָאָה *he saw,* עָשָׂה *he made.*

Examples of Heemantive Nouns.

בְּהֵמָה	*cattle*	from בָּהַם.	
חַיָּה	*life, a beast*	"	חָיַי (חָיָה) *he lived, was strong.*
פְּרִי	*fruit*	"	פָּרָה *it was fruitful.*
עָנִי	*affliction*	"	עָנָה *he afflicted.*
מִקְוֶה	*a collection*	"	קָוָה *he collected.* § 15. * note.
מֶמְשָׁלָה	*a rule*	"	מָשַׁל *he ruled.*
מַסָּע	*a journey*	"	נָסַע *he journeyed.*
חַטָּאת	*sin*	"	חָטָא *he sinned.*
תּוֹלְדָה	*a generation*	"	יָלַד *he begot, was born.*
רָקִיעַ	*an expanse*	"	רָקַע *he spread out.*
שָׁלוֹם	*tranquillity*	"	שָׁלַם *he lived in peace.*

(*a*). Some nouns are *primitive;* as סוּס *a horse,* אָב *a father,* אֹהֶל *a tent,* יוֹם *a day,* בַּרְזֶל *iron,* כַּרְמֶל *a field.* Compound nouns occur; as צַלְמָוֶת *the shade of death, death's-shade,* from צֵל and מָוֶת; בְּלִיַּעַל *without profit, destruction,* from בְּלִי and יַעַל; מַאֲפֵלְיָה *darkness of Jehovah* i. e. thick darkness, יָהּ = יָהוּ, Jer. 2: 31; שַׁלְהֶבֶתְיָהּ *flame of Jehovah* i. e. lightning, Cant. 8: 6. See § 25. 4.

GENDER AND NUMBER OF NOUNS.

§ 11. The following *terminations* exhibit the Gender and Number of nouns.

		EXAMPLES.
ה־, וּת, ית־	*sing. fem.*	אִשָּׁה, דְּמוּת, בְּרֵאשִׁית, חַיָּה *a beast.*
וֹת, ת	*plur fem.*	מְאוֹרוֹת *lights.*
ת־, תְּ־	*sing. construct.*	חַיַּת *beast of—.*
ים־, ם־	*plur. masc.*	יַמִּים *seas,* תַּנִּינִם *sea-monsters.*
יֵ־	*plur. masc. construct.*	פְּנֵי *faces of—,* בְּנֵי *sons of—.*
תַּיִם־, ַיִם	*dual.*	עֵינַיִם *two eyes,* שְׁנָתַיִם *two years.*

Exceptions.

1. There are some words which have the termination of plural nouns in construction, which are rendered differently; as יוֹרְדֵי בוֹר *those who go down to the pit;* חוֹסֵי בוֹ *the trusters in him,* i. e. those who put their trust in him; מַשְׁכִּימֵי בַבֹּקֶר *those who rise early in the morning;* יוֹרְדֵי אֶל *those who go down to* etc.; אַחֲרֵי *after,* אַחֲרֵי־כֵן *afterwards;* לִפְנֵי *before,* מִפְּנֵי *on account of, because;* see § 17. 6. ‡ note, חַכֵּי.

2. Sometimes a noun in the Genitive is implied; as Ps. 16: 3 אַדִּירֵי for אַדִּירֵי הָאָרֶץ; this frequently applies to the sing. and plur. of both genders.

3. The fem. construct often ends in ־ֶה; as מִקְוֵה *the collection of—*, עֲלֵה, רֹעֵה, etc; the absolute form is ־ָה.

4. A few duals and plurals end in ־ַי; as חַלּוֹנַי *windows*, יָדַי *hands*, etc.

NOTE. מִנִּי (Ps. 45: 9) probably stands for מְנִים *stringed* (musical) *instruments*, from מֵן.

5. The Plural of בַּיִת (*a house,*) is בָּתִּים. See 10. below.

6. Some masc. nouns take a fem. termination, and *vice versa;* as אָבוֹת *fathers*, נָשִׁים *women*.

7. Some nouns have both forms of the plural; as יָמִים and יְמוֹת (from יוֹם) *days*, שָׁנִים and שָׁנוֹת (from שָׁנָה) *years*.

8. The dual forms שָׁמַיִם *heavens*, and מַיִם *waters*, are plurals.

9. Nouns fem. ending in ־ִית or וּת, form their plurals by יוֹת; as עִבְרִיוֹת from עִבְרִית, מַלְכִיוֹת from מַלְכוּת.

10. The following nouns, in their derivative forms, are *anomalous:* אָב (*a father*), אָח (*a brother*), אָחוֹת (*a sister*), רֹאשׁ (*head*), מַיִם (*water*), יוֹם (*a day*), עִיר (*a city*), בַּיִת (*a house*), פֶּה (*a mouth*), בֵּן (*a son*), בַּת (*a daughter*), כְּלִי (*a vessel, jewel*), חָם (*a father-in-law*), אֶחָד (*one, first*), אִישׁ (*a man*), אִשָּׁה (*a woman*), אָמָה (*a bond-woman*). See § 14. Note 3. small type.

11. The Fem. Sing. sometimes ends in ־ָא; the Dual and Plur. in ־ַיִן, ־ִין; these are *Chaldaic* forms.

NOTE 1. In a very few cases אִשָּׁה (*woman, wife*), is Absolute.

NOTE 2. Forms like רֹעֶה are rare in the construct state.

NOTE 3. Paragogic letters are occasionally attached to nouns; as חַיְתוֹ *a beast*, מַעְיְנוֹ *a fountain*, יְשׁוּעָתָה *deliverance, help*. See § 14. Note.

Exceptions to Gender.

§ 12. Names of females, proper names of places, cities, towns, countries, winds, and objects double by nature or custom, are *feminine* though of a *masculine* termination; as רָחֵל *Rachel*, אֵם *a mother*, מִצְרַיִם *Egypt*, צִיּוֹן *Zion*, רוּחַ *the wind, spirit*, עַיִן *the eye*, רֶגֶל *the foot*, יָד *a hand*, אֹזֶן *the ear*, נַעֲלַיִם *a pair of shoes*, אֹזְנַיִם *a pair of scales.**

OF ה LOCAL.

§ 13. This is a ה suffixed to a noun of place, and signifies *to*, or *towards;* as אַרְצָה *towards the land, earth*, אֹהֱלָה *to the tent*, מִצְרַיְמָה *towards Egypt*, הָרָה and הָהָרָה *to the mountain*, הַנֶּגְבָּה *to the south*, מָרָתָה *to Marah*, (from מָרָה, ה changed into ת), צִיּוֹנָה *to Zion*, הַשָּׁמַיְמָה *towards the heavens*.

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* צָהֳרַיִם (*mid-day*), and a few others, have the form of the Dual. The reason oft his is very uncertain.

DERIVATIVE PRONOUNS.

§ 14. These are *parts* of the primitive pronouns (§ 67.) (as י from אֲנִי, נו from אֲנַחְנוּ, etc., ת in the 2d persons Sing. and Plur. being changed into כ or ך,) which are joined to the end of nouns and supply the places of pronouns *possessive*. They are called *Suffixes* or *Postfixes*, and are *Inseparable* pronouns.

Examples.

				סֵפֶר *a book*
				my "
				thy masc.
				thy fem.
				his (its).
				her (its).
				our.
				your masc.
				your fem.
(Once)	(Poetic.)			*their masc.*
				their fem.

NOTE. ו and ־י are sometimes *paragogic*; as חַיָּתוֹ *a beast*, מַעְיְנוֹ *a fountain*, נָאְדָּרִי *glorious*, הַמַּשְׁפִּילִי *who bringeth down*, יוֹשְׁבִי *inhabiting*.

NOTE 1. When the above suffixes are appended to dual and plural nouns (masc.), the ם of ־ַיִם and ־ִים is omitted; as יָדַיִם *hands*, יָדֶיךָ (not יָדַיְמָךָ) *thy hands*; סְפָרִים *books*, סְפָרָיו (not ספרימו) *his books*; the י however, between the noun and suffix, will distinguish the plural noun; as בְּנֵיהֶם *their children*, from בֵּן *a child*.

NOTE 2. When suffixes are added to nouns (fem.) ending in ה, the ה is changed into ת; as אִשָּׁה *a woman, wife*, אִשְׁתִּי (not אִשָּׁהִי) *my wife*, אִשְׁתְּךָ *thy wife*, אִשְׁתּוֹ *his wife*, מְלָאכָה *a work*, מְלַאכְתּוֹ *his work*.

NOTE 3. After ות (fem. plur.) a י is generally placed before the suffix; as לְמִשְׁפְּחוֹתֵיהֶם *as to their families* from מִשְׁפָּחָה *a family*, בָּנוֹת *daughters*, בְּנוֹתֶיךָ *thy daughters*: here, י seems to be superfluous.

Some words take י before their suffixes like plur. nouns; as אָבִיךָ *thy father*, אָחִיו *his brother*, עָלָיו *upon, by him*, אֵלַי *to me*, אֵלֶיךָ *to thee*, etc. In Poetry עֲלֵי *upon, with*, אֵלֵי *unto*, מִנִּי *from*, עֲדֵי *even*, are used for עַל, אֶל, מִן, עַד.

* When this suffix has the vowel ־ or ־ before it, the noun to which it is attached is plural; אֹיְבִי *my enemy*, אוֹיְבַי or אֹיְבַי *my enemies*; the plur. י coalesces with the pronoun. See § 73. Notes 1. 2.

OF VERBS. *Praeter Tense.*

§ 15. The third person masc. sing. praeter, active Indicative, is the *root* of nearly all words*.

In Hebrew there are but three moods; viz. Indicative, Infinitive and Imperative: and two tenses; Praeter and Future: the English Present is expressed by a Participle.

The root generally consists of *three* letters; and is pointed with ָ (Kaumets) and ַ (Pattakh), or with *two* ָ (Kaumets) when its last letter is א or ה; as אָמַר *he said*, בָּדַל *he divided*, יָלַךְ *he went*, קָרָא *he called*, הָיָה *he was*, רָאָה *he saw*.

NOTE 1. A few roots have ָ and ַ (Kaumets and Tsaree); as מָלֵא *he (it) filled, was filled*, יָרֵא *he feared, was afraid*, חָפֵץ *he was pleased;* and a very few take ָ and ֹ (Kaumets and Kholem); as יָכֹל *he was able.* These are commonly *intransitive*, and are called *verbs final Tsaree, verbs final Kholem.*

NOTE 2. The active participle Kal of these verbs has the same form as the *root;* thus מָלֵא *he is filling*, יָרֵא (const. יְרֵא) *fearing.*

The persons and gender of the *praeter*, are made by suffixing to the root the following fragments of the primitive pronouns. See § 67.

These fragments of the personal pronouns are called *Sufformatives.*

Singular. (*Kal*).

(; פָּקַד יָצַר § 66. (5)) פָּקַד *he visited,* (רָאָה *he saw*, קָרָא, *he called**).

(ַת ַת)		ָה	*she*‡
(†תָה)		ָתָ	*thou masc.*
(תִי)	ת	ָתְ	*thou fem.*
	תִי	ָתִי	*I*

Plural.

	נוּ	ָנוּ	*we*
		ָתֶם	*ye masc.*
		ָתֶן	*ye fem.*
(†ון †וא)		ָו	*they comm.*, also *ye* Imperative;

as שָׁרְצוּ *they produced*, שִׁרְצוּ *produce ye;* פָּרוּ *they were fruitful*, פְּרוּ *be ye fruitful.*

ו prefixed to a praeter tense *often* converts it into the future. See § 22.

* The root of verbs which have ו or י for the middle radical (§ 28) is almost always the Infinitive; as קוּם *to arise*, בוֹא *to go.*

† These are *paragogic* endings.

‡ All the conjugations receive the sufformatives in the same way.

VERBS. *Future Tense.*

§ 16. The following fragments of the primitive pronouns (§ 67.) are appended to the *root* to exhibit the persons, number, and gender in the *future* tense; thus,

Singular. (*Kal.*)

Paragogic Letters.		
	פָּקַד	*he visited.*
ה	——י	*he shall* or *will, let him, it, may he, it*.*
ה	——תִ	*she* " " *let her; thou shalt* masc.
ן	——תִי	*thou shalt* or *wilt* fem.
ה	——א	*I shall* or *will, let me.*

Plural.

ה	——נ	*we shall* or *will, let us.*
ן †	——תוּ	*ye* " " masc.
	ן, ן, נָה——תוּ	*ye* or *they shall, let them* fem.
ן †	or ——יוּ	*they shall* or *will, let them* masc.

* Note 1. ו prefixed to a *future* tense, often throws it back into the *praeter;* as יִפְקֹד *he shall visit,* וַיִּפְקֹד *and he visited.* See § 23.

Note 2. The above pronouns are called Praeformatives and Suffformatives*. The Praeformatives exclude the נ (characteristic) of *Niphal,* and the ה (characteristic) of *Hiph., Hoph.* and *Hithpael.* See § 45. Note.

Note 3. ה paragogic is very common in the 1 pers. sing. and plur. of the Fut., and 2. pers. sing. masc. of the Imperative; as אֶקְטְלָה *I will kill,* for אֶקְטֹל; נִלְבְּנָה for נִלְבֹּן; אֲבָרְכָה for אֲבָרֵךְ; נָבֶלָה (regularly נָבֹלָה) for נָבֹל from בָּלַל; קוּמָה *arise thou,* שָׁמְרָה, שִׁמְעָה, etc. See § 49.

Note 4. The punctuation of the above praeformatives is regulated by the root and conjugation; as (*Kal*) יִפְקֹד, יָאֵהַב, אֶעֱמֹד, לְחֲזֹק, יָחֵזֶק, יֹאכַל, אֹכַל (for אוֹכַל), תַּעֲשֶׂה, אֶעֱשֶׂה, יִהְיֶה, אֶהְיֶה, נַעֲמֹד, תַּחְמֹד, רַחֲסֹרוּ, אֶעֱנֶךָ, וַעֲנָךְ; יָסֹב from סָבַב; וַיֵּשֶׁב יֵשֵׁב from יָשַׁב; תָּבֹא from בּוֹא; יִתֵּן from נָתַן; תֵּרָא from רָאָה, לֵרָא from דָּאָה, תִּשְׁתֶּה יִשְׁתֶּה from שָׁתָה. See § 58. also Tab. View, fut. Kal, Niph. Piel, etc.

Note 5. There are a few *Pluriliteral* verbs; as שַׁאֲנַן, חֲצוֹצֵר, כַּרְבַּל, כַּרְסֵם, חֲמַרְמַר, פַּרְשֵׁז, טַאטֵא, תַּחֲרָה, נָאוָה, and perhaps רַעֲנָן.

Note 6. Some verbs double their first and last radicals, and some their first and second; as יְכַלְכֵּל, כִּלְכֵּל from כּוּל; שְׁעַשַׁע, הִשְׁתַּעֲשַׁע from שָׁעַע. Some double their last radical; as אֶמְלַל from אָמַל. יַפְלִיטֵם is from יָפָה.

* The prefixed fragments are called *Praeformatives,* the suffixed fragments *Suffformatives.* All the conjugations receive the above pronouns in the same manner.

† ן paragogic is common at the end of ו; as תְּמֹתוּן *ye shall die,* for תָּמֻתוּ or תָּמוּתוּ; יַחְסְרוּן *they shall lack,* for יַחְסְרוּ.

Names and Significations of the Conjugations.

§ 17. Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.

1. Kal is active; as פָּקַד *he visited,* יָרֵא *he feared,* (בָּא *he came,* from בוא, מֵת *he died,* from מות, see §§ 28. 54.).

2. Niphil is passive; as נִפְקַד *he was visited.* (Rarely is Niph. active or reflexive). For Piel & Pual, see 6. 7.

3. Hiphil is causative; as הִפְקִיד *he caused to visit.* (It is sometimes like Kal in signification).

4. Hophal is passive of Hiphil; as הָפְקַד *he was caused to visit.* See (*d*) below.

5. Hithpael is both active and passive; as הִתְפַּקֵּד *he visited himself,* הִתְבָּרֵךְ *he was blessed,* הִתְהַלֵּךְ *he walked.*

Recapitulation.

(*a*) All roots are in Kal; as קָטַל *he killed.*

(*b*) נ– prefixed is Niphal; as נִקְטַל *he was killed.*

(*c*) ה ו ו י prefixed and (*not always*) י inserted denote Hiphil; as הִקְטִיל *he caused to kill;* הִשְׁקָה *it watered.*

(*d*) הָ–, הוּ or הֻ prefixed is Hophal; as הָקְטַל *he was caused to kill,* הֻשְׁכַּב *he was made to lie down,* הוּקַם *it was established.*

(*e*) —הִת prefixed is Hithpael; as הִתְקַטֵּל *he killed himself.* הָת, הֻת are rare.

The ת of Hithpael is often *assimilated;* as הִדַּבֵּר for הִתְדַּבֵּר.

The general meaning of Hithpael is, to represent one's self to be, or do that, which the root indicates; as הִתְחַלָּה *he pretended to be sick,* from חָלָה; הִתְחַכֵּם *he acted cunningly,* from חָכַם; תִּתַּמֵּם *thou wilt show thyself upright,* from תָּמַם; תִּתְבָּרֵר *thou wilt show thyself pure,* from בָּרַר; תִּתְחַסֵּד *thou wilt show thyself merciful.*

PIEL.

6. Piel is active, and is generally *causative* or *intensive* of Kal; it is characterised by a *Kheerek* under the *first*, and a *Dagesh* in the *second* radical; as קִדֵּשׁ *he caused to be holy, he consecrated;* צִוָּה *he commanded;* שִׁלַּח (שִׁלֵּחַ) *he sent;* חִיָּה *he preserved alive;* דִּבֶּר (דִּבֵּר) *he spoke.** See § 44.

When the second radical is a *Guttural* (ע, ח, ה, א,) or ר, Dagesh is *excluded;* as נִאֵץ, בִּעֵר, טִהַר, לִהַט, etc.; and in this case the *first* radical commonly takes *Tsaree* under it; as בֵּרֵךְ (בֵּרַךְ) *he blessed,* instead of בִּרֵךְ; פֵּאֵר, אֵחַר, רֵעָה, etc. See § 4.

The Infin. and Imper. Piel are formed by changing the vowel *Kheerek* or *Tsaree* of the *first* radical, into *Pattakh* or *Kaumets;* as קַדֵּשׁ *to make holy,* שַׁלַּח (שַׁלֵּחַ) *to send, send thou,* דַּבֵּר *speak thou,* נַחֵם *to comfort*†, נַאֵץ, בַּעֵר, פַּקֹּד, כַּסּוֹת (from כָּסָה), בָּרֵךְ *to bless, bless thou*‡.

PUAL.

7. Pual is the *passive* of *Piel;* it is characterised by a *Kibboots* (in a few cases *short Kaumets*) under the *first*, and a *Dagesh* (not always) in the *second* radical*; as קֻדַּשׁ *he was made holy;* לֻקַּח (לֻקָּח) *he was taken,* יֻלַּד (יוּלַּד) *he was born,* שֻׁדַּד and שֻׁדָּד *he was spoiled,* כֻּלּוּ *they are finished* (from כָּלָה), רֻחַץ *he was washed,* נֻחַם, רֻחַם, etc.

When the second radical is a *Guttural* or ר, the *Kibboots* of the *first* radical is usually (but not always) changed into *Kholem;* as בֹּרַךְ (not בֻּרַךְ,) *he was blessed,* שֹׁרַשׁ, זֹרַע, דֹּחוּ (from דָּחָה), גֹּאַל, etc. See § 4.

Note. Verbs עוֹ (עִי) and עע have forms like the following in Piel and Pual; קוֹמַם (not קִוֵּם) from קוּם; סוֹבַב (not often like סִבֵּב), from סָבַב, Piel; קוֹמַם, סוֹבַב, Pual. See § 44.

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* Piel and Pual have the same *letters* as Kal, but different *vowels*. The Dagesh characteristic of these conjugations is occasionally omitted even when the second radical is neither a Guttural nor ר.

† With *prefix*, בְּדַבֵּר *in speaking*, with *suffix* בְּדַבְּרִי *when I spoke*, בְּעֻנִּי *in my gathering, when I gather.*

‡ חִבִּי (from חָבָה) Hos. 6: 9, belongs here.

Participles, Infinitives, and Imperatives.

§ 18. When the *first* letter of a root has a *Kholem* (וֹ ◌̇) for its vowel, it usually indicates the *present* participle Kal; as עֹשֶׂה *making, yielding, doing,* from עָשָׂה *he made, did;* זֹרֵעַ (זֹרַע) *seeding, producing,* from זָרַע; רוֹמֵשׂ *creeping, moving,* from רָמַשׂ; שֹׁפֵךְ *he who spills, pours out,* from שָׁפַךְ; שֹׁפֵט *he is judging,* from שָׁפַט. Fem. singulars end in ה־, ת־ or ת־; masc. *plur.* ים־, fem. וֹת*.

The Article (ה) prefixed to a participle denotes *who, that, which;* as הָרֹמֶשֶׂת (fem. הָרֹמֶשֶׂת) *which is creeping, moving;* הַהֹלֵךְ *that is going;* הַסּוֹבֵב *which is surrounding.* Plur. masc. הַיֹּצְאִים *who are going out,* from יָצָא; construct forms יֹצְאֵי *the goers out of, those going out,* יֹדְעֵי *the knowers of, those knowing**. (With י *epenthetic* and *parag.*, תּוֹמִיךְ from תָּמַךְ, יוֹשְׁבִי from יָשַׁב).

The Participle *Niphal* prefixes נ to the root; as נֶחְמָד *being desired* i.e. lovely, desirable; נָכוֹן, נָסָב, from כּוּן and סָבַב*. ה־, ת־, ת־ fem.; ים־ plur. masc.; וֹת plur. fem. All the participles beyond Niphal are formed by prefixing מ to the root; thus, מְרַחֵף (fem. מְרַחֶפֶת) *brooding,* Piel; מַבְדִּיל *causing to divide* (from בָּדַל), מֵבִיא *causing to come* i. e. bringing (from בּוֹא), מָקִים *establishing* (from קוּם), Hiph.*; מִתְהַלֵּךְ *walking* (from הָלַךְ), Hithpael*. See Tab. View. (מַשְׁפִּילִי, מַגְבִּיהִי with י parag., Hiphil).

§ 19. When the *second* letter of a root has a *Shoorek* (וּ) or *Kibboots* (◌̣), it indicates the *passive* participle Kal; as אָרוּר (אָרֹר) (fem. אֲרוּרָה) *cursed,* בָּרוּךְ (בָּרֵךְ בָּרוּךְ) *blessed, he is blessed, a blessed one**. ה or ת fem.; ים־ or וֹת plural.

§ 20. When the *second* letter of the root has a *Kholem* (וֹ ◌̇) or *short Kaumets* (see § 5), it indicates the *Infinitive* or *Imperative;* as מֹשֹׁל (with prefix לְמֹשֹׁל†)

* The participles in *all* the conjugations take the forms of nouns or adjectives.

† The prefixes מ ל כ ב are often prefixed to the Infinitives; as לֵאמֹר *to say, saying,* לַעֲשׂוֹת *to make, in making, as to the making,* בְּשָׁמְעוֹ *when he heard.*

to rule, עֲבֹד (לַעֲבֹד) *to cultivate, serve*, עֲשׂוֹת (עֲשׂוֹת) *to do, make*, אֹכֵל אֲכֹל־ אָכֹל *to eat*, with suffix אֲכָלְךָ *to eat thee*, i. e. thy eating, thou eatest; אֲכָלְכֶם *to eat you*, i. e. you eat; אֱמֹר *say thou*, זְכֹר־ זְכֹר זָכוֹר *remember thou*. See § 33.

The other persons of the Imper. are distinguished thus; ־י *thou* fem.; as אִמְרִי *say thou*, עֲשִׂי *do thou;* וּ *ye* masc.; as פְּרוּ *be ye fruitful*, אִמְרוּ *say ye*; נָה *ye* fem.; as שֹׁבְנָה *return ye*.

CONSTRUCTION. (*Construct state*).

§ 21. When two nouns come together signifying different things, *of*, or *of the*, must commonly be placed between them; as רוּחַ אֱלֹהִים the spirit *of* God, פְּנֵי הַמָּיִם the faces *of* the waters, פְּנֵי רָקִיעַ faces *of the* expanse. Final ם of the Dual and Plural is dropped in this state; the fem. ה is *generally* changed into ת; as בְּנֵי *sons of*, not בָּנִים; חַיַּת *beast of*, not חַיָּה. See § 66. (1) (2).

NOTE. The second noun is of course in the Genitive case. See § 11. *Exceptions*.

OF וְ CONVERSIVE OF THE *Praeter*.

§ 22. The prefix וְ (וְ, וּ, וָ, וַ), often changes the *Praeter* tense into a *Future;* as אָכַלְתָּ *thou hast eaten* וְאָכַלְתָּ *and thou shalt eat*, מָחִיתִי *I destroyed* וּמָחִיתִי *and I will destroy*, חַי (from חָיַי) *he lived* וָחַי *and he shall live*.

OF וְ CONVERSIVE OF THE *Future*.

§ 23. וַ prefixed to a *future* tense, *generally* throws it back into the *praeter*; as יֹאמַר (יֹאמַר) *he shall say* וַיֹּאמֶר *and he said*, תֵּבֹא *she shall go* וַתָּבֹא *and she went*, יַרְא (for יִרְאֶה) *he shall see* וַיַּרְא *and he saw*, תֵּרֶא וַתֵּרֶא (from רָאָה), וַנֵּפֶן (from פָּנָה).

NOTE 1. When יְ follows וַ, the Dagesh is always omitted; as יְהִי *he* (it) *shall be* וַיְהִי *and it* (he) *was*, וַיְבָרֶךְ יְבָרֵךְ, וַיְכַלּוּ יְכַלּוּ, וַיְבֹאָהָ יְבֹאָהָ, וַיְצוּ (יְצַוֶּה) יְצַוּ; Shevau is vocal in these examples, Dagesh being implied in י. See § 7. small print.

NOTE 2. When א (a guttural cannot take Dagesh,) follows, וַ takes *Kaumets*, i. e. Pattakh is *lengthened* (see § 4.); as אֶחְבָּא *I shall hide* וָאֶחְבָּא *and I hid*, אֹכַל (אֹכֵל) *I shall eat* וָאֹכַל *and I ate*, אֹמַר (for אֹאמַר) וָאֹמַר.*

COMPARATIVE DEGREE.

§ 24. The Comparative may be known by the prefix מ (or particle מִן); as מִכֹּל *in comparison of all* i. e. more than, above all; מִזָּהָב *in comparison of gold* i. e. more than gold; מִדְּבַשׁ *than honey.* This מ, prefixed to an Infinitive, denotes a *negative;* as מִנְּשׂוֹא *not to be forgiven* i. e. so that it cannot be pardoned; מֵרְאוֹת *so that he could not see*, מֵהַבִּיט *so that he could not look;* מֵרְדָה *so as not to go down.*

SUPERLATIVE DEGREE.

§ 25. The Superlative is made 1st. By מְאֹד *very, exceedingly;* as טוֹב מְאֹד *very good,* וַיִּרְבּוּ מְאֹד *and they multiplied exceedingly,* גָּבְרוּ מְאֹד מְאֹד *they prevailed exceedingly much,* בְּמְאֹד מְאֹד *in the highest degree.*

2. By *repetition;* as טוֹב טוֹב *good good* i. e. *best,* עֶבֶד עֲבָדִים *a servant of servants* i. e. an abject slave.

3. By a *synonymous word;* as מְנָת חֶלְקִי *the portion of my inheritance* i. e. my greatest inheritance.

4. By using *a name of the Deity;* as אַרְזֵי אֵל *cedars of God* i. e. loftiest cedars; 'a mighty hunter לִפְנֵי יְהוָה *before the Lord*' i. e. a great hero of the chase. See § 10. (*a.*)

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* וַ conversive is sometimes attached to the word which precedes the future; as וְאֵד יַעֲלֶה *and a vapour went up.*

VERBS לה״.

§ 26. Verbs whose last radical is ה, often change it into ות in the Infinit. of all conjugations; as עָשׂוֹת (לַעֲשׂוֹת) *to make, do,* (*making*), from עָשָׂה; רְאוֹת (לִרְאוֹת) *to see,* (*seeing*), from רָאָה; לִמְנוֹת (מָנוֹת) *to number,* from מָנָה; הֱיוֹת (בִּהְיוֹתָם), הָיוֹ *to be.* See §§ 55. 95.

When the third pers. fem. (ה) is suffixed to these verbs, the radical ה is changed into ת; as הָיְתָה *she* (*it*) *was,* from הָיָה; פָּצְתָה *she* (*it*) *opened,* from פָּצָה.

When תִּי (*I*), ת (*thou*), נוּ (*we*), תֶּם, תֶּן (*ye*), or נָה (*ye* or *they fem.*), is suffixed to these verbs, the radical ה is changed into י; as עָשִׂיתִי *I have done, made,* עָשִׂית *thou* (fem.) *hast done,* עֲשִׂיתֶם *ye have done,* from עָשָׂה; רָאִיתִי, (שָׁלַוְתִּי is from שָׁלָה), רְאִיתֶם, רָאִינוּ from רָאָה *he saw;* מָחִיתִי from מָחָה. ה is generally dropped before וּ (*they*); as עָשׂוּ *they did, made,* רָאוּ, מָחוּ, הָיוּ. (Particip. with suff. רֹעִי from רֹעֶה, root רָעָה).

The Imperatives of these verbs are formed thus; עֲשֵׂה *make, do thou,* עֲשִׂי fem., עֲשׂוּ *do ye,* עֲשֶׂינָה fem.; רְאֵה *see thou, regard,* (פְּדֵה *redeem thou,* פְּנֵה *turn thou,*) plur. רְאוּ, רְאֶינָה, from רָאָה; הֱיֵה, הֱוֵה, (וְהֱוֵה), *be thou;* fem. הֱיִי, הֱוִי, plur. הֱיוּ. (Particip. רֹעָה *she is feeding* i. e. a shepherdess, הוֹיֶה *he is* (being), fem. הוֹיָה, הוֹוָה. See §§ 55. 58.

VERBS פנ״ and פי״.

§ 27. Verbs whose first radical is נ or י drop it in the Imperative, and postfix ת in the Infinitive; as צֵא *go thou,* צֵאת *to go,* (בְּצֵאתוֹ *in to go him, when he went*) from יָצָא; לֵךְ־, לֶךְ־ *go thou,* לֶכֶת (לָלֶכֶת) *to go,* from יָלַךְ; שֵׁב, שֶׁב־, שֶׁבֶת *dwell, sit thou,* שֶׁבֶת *to dwell, sit,* from יָשַׁב; דַּע *know thou,* דַּעַת (לָדַעַת) *to know,* from יָדַע; רֵשׁ, רֶשׁ־ from יָרַשׁ; תֵּן, תֶּן־ *give thou,* Infin. תֵּת, תֶּת־, once תְּנָה (Ps. 8: 4) for תֶּנָת, from נָתַן; גַּשׁ גֶּשׁ־ *approach,* Infin. גֶּשֶׁת (לָגֶשֶׁת) from נָגַשׁ; שָׂא *lift up, pardon,* Infin. שֵׂאת and שְׂאֵת from נָשָׂא. The verb לָקַח *he took* is conjugated like a verb פ״נ; as קַח (קָחָה) *take thou,* Infinit. קַחַת (לָקַחַת).

Note. נְסָה (*lift up*) occurs for נְשָׂא Ps. 4. 7. With suffixes, שִׁבְתִּי and שַׁבְתִּי from יָשַׁב; קָחָתוֹ, תִּתִּי, גִּשְׁתוֹ, etc.

VERBS עו״ (עי״).

§ 28. Verbs which have ו for a middle (second) radical have but *two* letters in the *praeter tense;* the *Infinitive* (which has *three* letters) is considered as the root; as בָּא (not בָּוָא) *he went,* שַׂמְתִּי (not שָׂוַמְתִּי) *I placed,* שַׂמְתֶּם *ye placed,* קָמְנוּ *we arose,* מֵתוּ *they died,* גַּרְתָּה *thou sojournedst,* שָׂת *he placed, appointed,* from בוֹא, שוּם (שִׂים), קוּם, מוּת, גוּר, שוּת (שִׁית). See §§ 44. 54.

OF DEFECTIVE VERBS.

§ 29. These are such roots as lose one of their radicals in conjugating; thus,

If a root drop its *first* letter, it is a נ or י; if it drop its *second* letter, it is a ו; if it drop its *third* (last) letter, it is a ה; hence, by restoring what is lost you form the perfect root.

EXAMPLES.

יִהְיֶה *it shall be* from הָיָה *he (it) was*; וַיַּרְא *and he saw* from רָאָה.

וַיַּעַשׂ *and he made* from עָשָׂה; וַיְהִי *and it was* from הָיָה.

לְהָאִיר *to cause to shine* from אוֹר; וַיָּשֶׂם *and he placed* from שׂוּם.

וַיִּתֵּן *and he placed, gave* from נָתַן; וַיִּטַּע *and he planted* from נָטַע.

וַיֵּדַע *and he knew*, הַדַּעַת *the knowledge of*, לָדַעַת *to know* from יָדַע.

וַיָּבֵא *and he brought* from בּוֹא; וַיִּצֶר *and he formed* from יָצַר; יוֹסֵף אֹסֶף from יָסַף.

Note. If a verb (root) drop two letters they are a נ at the *beginning* and ה at the end; as וַיַּכּוּ *and they smote*, וַיַּכֵּם *and he smote them* from נָכָה.

When קח are left, always prefix ל; as וַיִּקַּח, קַח (קְחָה) *take thou*, תִּקַּח, from לָקַח. נָתַתִּי, נָתַתָּה (ה parag.), תֵּת (־תָּת) etc., come from נָתַן.

It is frequently necessary to double the second radical; as וַיָּשֹׁכּוּ *and they subsided* from שָׁכַךְ; הוּחַל Hoph. of חָלַל; קָלוּ and הֻקַּלּוּ from קָלַל; הֵחֵל Hiph. of חָלַל; יָסֹב יָסֹבּוּ from סָבַב.

Some verbs require א for a third radical; as בָּנוּ from בּוֹא, כָּלוּ from כָּלָא, יוֹצֵת from יָצָא. See § 53.

In a very few cases י may be inserted; as יָשֵׂם from שִׂים; יָבִין from בִּין. Seldom is א *prefixed*; as הָכִיל from אָכַל; תַּזְרֵנִי from אָזַר.

OF NIPHAL.

§ 30. A dot (*Dagesh*) in the first radical of a verb in the future tense, implies that the נ of Niphal is omitted; as יִפָּרֵד it shall *be* divided, יִקָּרֵא it shall *be* called; יִקָּווּ let them *be* gathered, from קָוָה; וַתִּשָּׁחֵת from שָׁחַת; וַתִּמָּלֵא from מָלֵא; וַתִּפָּקַחְנָה and they *were* opened, from פָּקַח; יִמַּח, יִמָּחוּ, from מָחָה; וַיִּשָּׁאֵר.

NOTE. When the first radical is ה ח ר or ע, (these cannot receive a Dagesh,) the Praeformative takes the vowel ·· (Tsaree); as תֵּרָאֶה for תִּרָּאֶה (or תִּנָּרָאֶה), יֵחָלֵק, אֵהָבֵא, etc.

INFINITIVE AND IMPERATIVE.

הִוָּ·וו or הֵוָוו distinguish the Infin. and Imper. of this conjugation; as הִבָּרְאָם *to be created them* i. e. their being created; הִפָּרֵד *be separated,* also *to be separated* i. e. being separated; הִשָּׁמֶר *to be watchful,* also *be thou watchful, take care*; הַרֹּמוּ from רָמַם, הִקּוֹם from קוּם, הַעָמֵד.

OF HIPHIL. (*Infinitive and Imperative.*)

§ 31. The Infin. and Imper. of this conjugation may be distinguished by the vowel - (Pattakh) under ה characteristic; as הַבְדִּיל *to cause to divide* from בָּדַל; הַוְצֵא (for הַיְצֵא) *cause to come, bring out* from יָצָא.

הָ is used when the verb is defective in ו; as הָאִיר *to cause to shine* from אוֹר.

הִ or הוֹ is used when the verb is defective in י.

(הַט from נָטָה; הַדְּ from נָכָה. *Exceptions.* הֶרֶב from רָבָה; הֶרֶף from רָפָה). (הַכּוֹת from נָכָה).

אֶת (אֶת־) *accusative,* and אֵת (אֶת־) *with.*

§ 32. This particle is found joined to all the suffix-pronouns; as אֹתָם *them,* אֹתוֹ *him,* אֹתִי *me,* אֹתְךָ (אֹתֵךְ) *thee,* אֶתְכֶם *you,* אֹתָהּ *her,* etc. אִתָּם *with them,* אִתּוֹ *with him,* etc. See § 71.

INFINITIVE KAL.

§ 33. The *short* Kaumets which distinguishes the Infini-

tive, is frequently placed under the *first* radical when the Infin. takes suffixes; as לְעָבְדָהּ *for to cultivate her* (*it*), לְשָׁמְרָהּ *to watch it*, בְּנָסְעָם *in their journeying, when they journeyed*, בְּקָרְאִי *when I call*, קָרְאֵנוּ *we call, our calling.*

This rule is sometimes applicable to the Imperative; as חָנֵּנִי *pity me* for חָנְנֵנִי from חָנַן; זָכְרֵנוּ *remember us*, etc.

Roots beginning with א.

§ 34. Verbs whose first radical is א, commonly drop it in the first pers. sing. fut., i. e. the two א's (Aulephs) coalesce in one; as אֹכַל (אֹכֵל) *I shall eat* for אֶאֱכֹל; אֹמַר *I will say* for אֶאֱמַר.

נ *Epenthetic.*

§ 35. When a dagesh'd נ comes before a suffix, it is called *Epenthetic;* as תַּחְתֶּנָּה *under, about it*, אֵינֶנָּה (*not her, she*), *she* (*it*) *is not*, תְּכַלֶּנָּה *thou shalt finish it* for תְּכַלֶּהָ; תֹּאכֲלֶנָּה *thou shalt eat it* for תֹּאכֲלֶהָ*; יוֹרֶנּוּ he will teach *him*, תַּעְטְרֶנּוּ thou wilt crown *him.* This נ adds nothing to the *sense.*

Sometimes the Dagesh is *omitted;* אֲרֹמְמֶנְהוּ, יְכַבְּדֶנִי, etc.

ה *Interrogative.*

§ 36. הֲ prefixed to a word is usually *Interrogative;* as הֲשֹׁמֵר (אָחִי אָנֹכִי) *am* (I) *keeping* (my brother)? הֲמִן (אָכַלְתָּ) *hast* (thou eaten) *from? whether from? of?* הֲלֹא *is there not? is, whether not?* הֲקַלּוּ *whether they had abated*, from קָלַל.

הַ is used before a *simple* or *composite Shevau*, *Dagesh*,

* תֹּאכַלְנָה *ye* or *they shall eat*, תְּכַלֶּינָה *ye* or *they shall finish.*

or a *Guttural;* as (אַחַת הוּא לְךָ) הַבְּרָכָה *have you one blessing? is there a blessing?* הַכְּצַעֲקָתָהּ *whether as to its cry?* הַאֵלֵךְ *shall I go?* הַאוֹכַל *shall I eat?*

הֲ is used before a *Guttural* with *Kaumets* under it; as (אָשִׁיב) הֲהָשֵׁב *whether to cause to return* (*I shall cause to return*)*?* i. e. shall I certainly bring back?

NOTE. הָ is very seldom used; as הָאַתָּם *whether you?* In a few cases ה is omitted; as אַף *is it so?* for הַאַף; אַתָּה *art thou?* for הַאַתָּה; וְלֹא תִשְׁמֹר *and wilt thou not watch?* for וַהֲלֹא תִשְׁמֹר.

Particles before Futures.

§ 37. When אָז (*then*), or טֶרֶם (*before, not yet*), comes before a *future* tense, it changes it into the *praeter;* as טֶרֶם יִהְיֶה before *it was,* טֶרֶם יִצְמַח before *it grew,* אָז יָשִׁיר then *he sung;* the verbs being in the *future* form.

HITHPAEL.

§ 38. The ת characteristic of Hithpael is *transposed* when either of the letters ס ש שׂ commences a root; as הִשְׁתַּמֵּר for הִתְשַׁמֵּר, אִשְׁתַּמֵּר for אִתְשַׁמֵּר, etc.

§ 39. When צ begins a root the ת is transposed and changed into ט; as נִצְטַדָּק *we will justify ourselves,* for נִתְצַדָּק; יִצְטַבַּע for יִתְצַבַּע; roots צָדַק and צָבַע.

§ 40. The verb שָׁחָה *he bowed down, worshipped,* changes its ה into ו in this conjugation; as וַיִּשְׁתַּחוּ *and he bowed himself down,* וַיִּשְׁתַּחֲווּ *and they bowed down,* הִשְׁתַּחֲווּ *bow yourselves down;* fut. אֶשְׁתַּחֲוֶה *I will* etc.; Infin. לְהִשְׁתַּחֲוֹת, with suffix בְּהִשְׁתַּחֲוָיָתִי *when I bow myself down.* (הִשְׁתַּחֲוִית *thou hast* etc., תִּשְׁתַּחֲוֶיוּן *they* [illegible] *ye shall* etc.) In Chaldee and Syriac, ת is changed into ד, Dan. 2: 9.

PAUSE ACCENTS.

§ 41. The principal pauses are א̇ *Athnaukh*, א̈ *Kauton*, א̇ *Rebee'ang*, א̇ *Silluk*, ׃ א *Soph pausook.* See § 3. Note 2. § 66. (5) (6) (7) (8).

NOTE. The letter א is used to show the *position* of the accents.

TECHNICAL NAMES OF VERBS; OR,

NAMES OF THE VARIOUS CLASSES OF DEFECTIVE VERBS.

§ 42. The different species of defective verbs take their names from the letters contained in the ancient Paradigm פָּ עָ לָ (3d 2d 1st) *he wrought;* thus,

A verb	פ׳י	is a verb whose	*first*	radical is a	י;	as	יָדַע.	
"	פ׳נ	"	"	"	נ;	"	נָגַשׁ.	
"	ע׳ו	"	"	*second*	ו;	"	בּוֹא, קוּם.	
"	ע׳י	"	"	"	י;	"	שִׂים, בִּין.	
"	ע״ע	"	"	"	*doubled;*	"	סָבַב, גָּלַל.	
"	ל״ה	"	"	*third*	ה;	"	גָּלָה, רָאָה.	
"	ל״א	"	"	"	א;	"	מָלָא, בָּרָא.	

NOTE 1. The verb לָקַח *to take* is called a verb פ׳ל, because it sometimes loses its ל. The verb נָתַן *to give* is called a verb פ׳נ and ל״ן, because it frequently drops its *first* and *last* radicals; פ standing for the first, and ל for the third letter.

NOTE 2. Verbs ending in ת, as כָּרַת, שָׁחַת, etc., are called verbs ל״ת, because the ת radical is dropped before another ת; as כָּרַתִּי *I concluded* (a covenant) for כָּרַתְתִּי; כָּרַתָּ for כָּרַתְתָּ; כָּרַתֶּם for כָּרַתְתֶּם; שִׁחַתָּ for שִׁחַתְתָּ; הִשְׁחַתֶּם for הִשְׁחַתְתֶּם; חָתָה (חָתָה) *she is dismayed* for חָתְתָה; מַתִּי *I died* for מַתְתִּי; מַתָּ (מַתָּה) *thou didst die* for מַתְתָּ (מַתְתָּה, ה paragog.); שַׂתָּ (שַׂתָּה with ה paragog.) *thou hast placed* for שַׂתְתָּ (שַׂתְתָּה).*

NOTE 3. Verbs ending in ן are called verbs ל״ן, because they assimilate (lose) ן before another one; as לַנּוּ *we lodged* for לָנְנוּ; בַּנּוּ *we considered* for בָּנְנוּ.

NOTE 4. אָתָה is a verb פ״א (פ guttural) and ל״ה; יָצָא פ׳י and ל״א; נָטָה פ׳נ and ל״ה; יָדָה פ׳י and ל״ה; בּוֹא ע׳ו and ל״א; etc.

VERBS WITH A GUTTURAL.

§ 43. A verb	פ	Guttural is a verb whose	*first*	radical is a Gutt'l;			עָמַד etc.
"	ע	"	"	"	*second*	"	"	נָחַם etc.
"	ל	"	"	"	*third*	"	"	שָׁלַח etc.
"	פ״א	"	"	"	*first*	"	א;	אָכַל etc.

* These last two examples are also verbs ע׳ו; as מוּת, שׁוּת; the one *preceding* them, is also a verb ע״ע i. e. ע doubled, חָתַת. See ע׳ו and ע״ע above.

VERBS עו״ (עי״) עע״.

§ 44. These verbs often have but *two letters* (i. e. they lose their middle radical,) in the *praeter* Kal; as שָׂם *he placed*, שַׂמְתִּי *I placed* from שׂוּם or שִׂים; סַב *he surrounded* from סָבַב; חַי *he lived*, חָיָה (וְחָיָה) *she lived* from חָיַי*. Piel, Pual, and Hithpael of these verbs are like רוֹמֵם, רוֹמַם, הִתְרוֹמֵם. Sometimes they insert an epenthetic ו or י; as סַבּוֹתִי *I surrounded*, הֲקִימוֹתִי Hiph. of קוּם; תְּקוּמֶינָה *ye* or *they shall stand*. In some cases the first radical is dagesh'd to show the absence of the third; as יַיִקַד from קָדַד. A few take *Tsaree* under their praeformative; as אֵקַל, תֵּקַל from קָלַל. אֵיתָם (Ps. 19: 14) is from תָּמַם, the י is *epenthetic* or *fulcrum*. Praet. Kal שָׂת, שָׂתָ and שַׂתָּה, etc., from שׂוּת; בָּאנוּ בָּאתָם, בָּאָה from בּוֹא. See § 54.

GROUND-FORM OF THE FUTURE TENSE.

§ 45. The future of all the conjugations is commonly formed from their respective Infinitives; as קוּם, אָשִׂים שִׂים, תָּבוֹא בּוֹא, יִפְקֹד פְּקֹד יָקוּמוּ *Kal;* הִפָּרֵד (הָפָרֵד) יִפָּרֵד *Niphal;* יַבְדִּיל הַבְדִּיל (יַבְדִּיל), הָאִיר תָּאִיר *Hiphil;* יְשַׁלַּח שַׁלַּח, אֲבָרֵךְ בָּרֵךְ *Piel*, etc. The ground-form of Hithpael is the Infin. *Piel;* as יִתְהַלֵּךְ הִתְּלֵךְ. All the participles beyond Niphal (excepting verbs עו׳ and עע׳ in Hiph.†), are formed in the same way; as מְשַׁלַּח שַׁלַּח (־לַּח), מְבָרֵךְ בָּרֵךְ, etc.

NOTE. In the future tense the נ of *Niphal*, and the ה characteristic of *Hiph. Hoph.* and *Hithpael* are omitted. The participles which take מ, omit ה characteristic.

In a few examples ה of Hiphil (seldom of Hophal) is retained in the future. See Tab. View, Fut. Hiph., Hophal.

INFINITIVES COMING BEFORE FUTURES OF THE SAME ROOT.

§ 46. The Infinitive in these cases marks *intensity, assurance,* or *certainty;* as מוֹת תָּמוּת *thou shalt surely die*, מוֹת תְּמֻתוּן *ye shall* etc., אָכֹל תֹּאכֵל *thou mayest freely eat*, הַרְבָּה אַרְבֶּה *I will greatly multiply*, הָיוֹ יִהְיֶה *he shall surely be*, בָּרֵךְ אֲבָרֶכְךָ *I will greatly bless thee*. It sometimes signifies *continuance of action*, especially when the future *precedes* it; as וַיֵּצֵא יָצוֹא וָשׁוֹב *and it continued going* (*to go*) *and returning* (*to return*), וַיִּשְׁפֹּט שָׁפוֹט *and he would always judge*‡. When בִּלְתִּי (*not*) comes before an Infin., the preposition לְ is prefixed to the *former; as* לְבִלְתִּי אֲכֹל *to not eat* i. e. not to eat.

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* טוּב, בּוֹשׁ, אוֹר, זוּר and בִּין, דִּיג and רִיב are exceptions, i. e. they retain their middle radical (or its substitute).

† These are formed from the *praeter*; as מֵקִים הֵקִים; מֵבִיא הֵבִיא; מֵסֵב הֵסֵב; etc.

‡ This frequently takes place in the *praeter;* as גָּאֹה גָּאָה *he has greatly triumphed*, טָרֹף טָרַף *he was surely torn in pieces*.

VERBS ע DOUBLED. Imp. and Infinitive.

§ 47. These are formed (in Kal) thus; סֹב *turn thou*, fem. סֹבִּי, plur. סֹבּוּ, fem. סֹבֶּינָה; דֹּם, דֹּם *be silent*, plur. דֹּמּוּ; רֹנִּי (ronnee) *sing thou*, plur. רֹנּוּ; חָנֵּנִי *pity me;* גַּל *remove, open thou*, גֹּל, גֹּל *commit, commend thou;* רוֹב (לָרֹב) *to multiply*, שַׁךְ *to appease*, שַׁג *to transgress*, רֹנּ־ for רֹן *to sing;* with suff. חֹקוֹ, חֹמַם. (כְּרֹם *when it is lifted up* from רָמַם).

VERBS, IMP. AND INFINITIVE.

§ 48. It has been said (§ 20), that when the second radical takes Kholem, it indicates the Imp. or Infinitive. The following are a few of the examples *without* Kholem in the Imp. and Infin.; שְׁמַע *hear thou*, שְׁאַל *ask thou*, זְעַק *cry thou*, plur. זְעָקוּ; חֲזַק *be strong*, plur. חִזְקוּ; לְקַח *take thou*, מְצָא, רְפָא, קְרָא, רְבַב, צְלַח; אֶהֱבוּ *love ye;* לִשְׁכַּב *to lie down;* fem. לְיִרְאָה *to fear*, אַהֲבָה *to love*, יְבֹשֶׁת *to be dry*, חֲמֹלָה, טָמְאָה, etc.; שְׁמָעֵנִי *hear me*, שְׁמָעוּנִי *hear ye me*, שְׁאָלוּנִי *ask ye me.*

PARAGOGIC ה.

§ 49. This often occurs at the end of the Imperative; as שִׁמְעָה *hear thou*, שָׁמְרָה *preserve thou*, נִצְרָה *keep thou*, קוּמָה *arise thou*, שׁוּבָה *return thou*, לְכָה *go thou* from יָלַךְ, דְּעָה *know thou* from יָדַע, שְׁבָה *sit thou* from יָשַׁב, גְּשָׁה *approach thou* from נָגַשׁ, תְּנָה *give thou* from נָתַן, קְחָה *take thou* from לָקַח, בִּינָה *consider, regard thou*, Kal; פַּלְטָה *deliver thou*, Piel; הַקְשִׁיבָה *hear thou*, הוֹשִׁיעָה *save thou*, הָאִירָה *enlighten thou*, Hiphil, etc. With נ epenthetic, קָחֶנָּה *take it*, קְרָאֶנָּה *call her.* הַאֲזִינָה (*hearken ye*) is for הַאֲזִינֻנָה from אָזַן.

APOCOPATED FORMS.

§ 50. ן or ָן is used for מָה *ye, they;* as שִׁמְעֵן *hear ye* for שִׁמְעֻנָה; קְרָאוּן, קְרֵאוּן *call ye*, Kal; הַם from הָמָה, Hiphil; צוּ from צָוָה, Piel; הִתְחָל from חָלָה, Hithpael. וַיִּרָא, וַיִּכָל, וַיִּגָּל, וַיִּשְׁתְּ, etc. See Tab. View. Fut. Kal.

VERBS פֵּי״.

§ 51. These verbs commonly change their י into ו in *Niph.*, *Hiph.*, *Hoph.*, and (sometimes) *Hithpael;* as Niph. נוֹרָא from יָרֵא, נוֹדַע from יָדַע, נוֹשַׁע from יָשַׁע; fut. אִוָּרֵא, יִוָּדַע, אִוָּשַׁע, אִוָּסֵר; Imp. הִוָּסְרוּ from יָסַר; Hiph. הוֹצִיא, fut. יוֹצִיא יוֹצֵא; Particip. מוֹצִיא; Imp. Infin. הוֹצֵא (once הַוְצֵא) הוֹצִיא from יָצָא; הוֹלִיד from יָלַד, הוֹכִיחַ (הוֹכֵחַ) from יָכַח, fut. תּוֹכִיחַ יוֹכִיחַ etc.; אוֹדָה from יָדָה; Hoph. fut.

אוּכַל נוּכַל תּוּכַל יוּכַל, (יֻכְלוּ) from יָכֹל; Infin. הוּלָּדֶת and הֻלָּדֶת from יָלַד; Hithp. in three verbs only, הִתְוַדָּה, הִתְוַכֵּחַ, הִתְוַדֵּעַ*.

NOTE. נִוָּסְרוּ (Ezek. 23. 48) is either for נוּסְרוּ Niph. of יָסַר, or the Rabbinic Nithpael with ת assimilated. See Deut. 21: 8 נְכַפֵּר (for נִכְפַּר or נִתְכַּפֵּר); also Prov. 27: 15 נִשְׁתָּוָה root שָׁוָה.

VERBS with *Mappik* ה.

§ 52. A few roots (verbs) end in a Mappik'd ה: as כָּמַהּ *to desire,* גָּבַהּ *to be high, to lift up,* נָגַהּ *to shine, enlighten,* תָּמַהּ, מָהַהּ, לָהַהּ, etc. These are conjugated like regular verbs.

The *nouns* derived from them, retain ה and *sometimes* Mappik; as גָּבָהּ גָּבוֹהַּ גֹּבַהּ *height, exaltation, pride,* plur. גְּבֹהִים, גְּבֹהוֹת.

The verbs נִלְהָה, וַתֵּכַהּ, וַיִּתְמַהְמַהּ (הִתְמַהְמַהְנוּ, לְהִתְמַהְמַהּ, etc.), come from לָהַהּ, כָּהָה, מָהַהּ.

VERBS לֹהּ and לֹא.

§ 53. These verbs sometimes change their ה into י before ו *ye* or *they,* and also in the participle (*Kal*) Act. and passive; as חָסָיוּ *they trusted* for חָסוּ, אֲתָיוּ *come ye;* גּוֹלִיָּה fem., כָּסוּי (כְּסוּי) *covered,* בָּזוּי (בְּזוּי) *despised.* וּבְזוּי עָם *and despised* (of) *by people.* See § 80.

The verbs מְמַחֲוֵי (Gen. 21: 16), רָאוּי, נָאוּי (*nau-voo*) for נָאֲוִי, are from נָחָה, רָאָה and נָאָה. Verbs לֹא occasionally *lose* their א; as מָצָתִי from מָצָא, מָלוּ מָלֵתִי from מָלֵא, etc.; א is sometimes changed into י; as נָשׁוּי (נְשׂוּי) *forgiven* from נָשָׂא. See § 80.

VERBS עוֹ (עִי).

§ 54. The praeter and act. participle Kal of these verbs, omit their ו (י); as בָּא *he came, is coming,* fem. בָּאָה, masc. plur. בָּאִים (const. בָּאֵי) *they are coming, comers,* fem. בָּאוֹת; קָם *he arose, is rising up* (i. e. an enemy), fem. קָמָה, plur. קָמִים *those rising up,* (enemies,) fem. קָמוֹת; מֵת *he died, is dying,* fem. מֵתָה, etc.; roots בוֹא, קוּם, מוּת; fem. זָבָה *flowing* from זוּב. See §§ 44. 28.

With suffixes, קָמִי *he who rises up* (against) *me* i. e. my enemy, קָמַי (קָמָיַי) *those rising up* (against) *me* i. e. my enemies, צָרַי (צָרָיַי) *my afflicters,* צָרֶיךָ *thy enemies,* those afflicting thee. See § 82.

The Infinitive (which is the root of these verbs,) and Imperative coincide in form; as קוּם *to arise, arise thou;* בוֹא, בֹּא *go thou, to go,* etc.; with suff. קָמוֹ, מֵתָנוּ *we died.*

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* The verbs יָשַׁר, יָמַן, יָטַב, יָמַר, יָנַק, יָלַל, יָסַר, are exceptions, i. e. they do not change י into ו in Hiphil; as אַיְסִירֵם, הֵילִילוּ, הֵינִיק, הֵימִיר, הֵיטִיב (הֵטֵב) הֵימִין, הֵישַׁר Keri, (Kethibh הוֹשַׁר for הוֹשַׁר). A few verbs retain י in Niphal; as וַיִּלָּחֵל, יִוָּרֵשׁ.

VERBS לה״.

§ 55. The Imperative Kal of these verbs is formed thus; רְאֵה *see thou*, רְאִי fem., רְאוּ *see ye*, רְאֶינָה fem.; שְׁתֵה *drink thou*, fem. שְׁתִי, שְׁתוּ *drink ye*, fem. שְׁתֶינָה; עֲנֵנִי *answer me*, עֲנוּ *answer ye*, עֲלִי *ascend thou* fem., הֱיֵה (וְהֵיֵה) הֱוֵה *be thou* (thou shalt be), fem. הֱוִי, הֱוִי, plur. הֱוִיוּ; חֲיֵה *live thou*, plur. חֲיוּ, with וְחִיוּ ו; בַּעֲיוּ *inquire ye*, אֲתוּ *come ye*, אֲפוּ for אֶפוּ; רְפָה for רְפָא *heal thou*. See § 26.

Infinitives, גָּלֹה, גָּלוֹ, גָּלוֹת; גֶּלוֹת, etc. The verb קָרָה *to meet* changes its ה into א, and postfixes ת in the Infin.; as לִקְרַאת *to meet*, with suff. לִקְרַאתָם, לִקְרַאתוֹ, לִקְרַאתָהּ, etc. See § 95.

DAGESH FORTE.

§ 56. The uses of Dagesh *forte* are the following; (see § 8.)

1. It shows the *omission* of a letter; as יַקַּח for יִלְקַח, יַטַּע for יִנְטַע, יִתֵּן for יִנְתֵּן, הַשָּׁמַיִם for הַהֲלָשָׁמַיִם or הַל שָׁמַיִם, מִקֶּדֶם for מִן קֶדֶם, סַבּוּ for סָבְבוּ, נָתַּנּוּ for נָתְנוּ, יִשָּׁאֵר for יִנְשָׁאֵר, שְׁתַּיִם for שִׁנְתַּיִם, אַתְּ for אַנְתְּ. This dagesh is also called *Compensative*.

Note. This compensation is sometimes neglected; as יִקְחוּ, יִסְעוּ, תִּשְׁאוּ, for יִקַּח, יִסַּע, תִּשָּׂא.

2. It it one of the characteristics of *Piel*, *Pual*, and *Hithpael*; see § 17.

3. It frequently marks נ *Epenthetic*; see § 35.

4. It is sometimes Euphonic or Conjunctive, as in the following examples; מַה־זֶּה, יְהַלְלוּהָ כָּלָה, מָשַׁחְתָּ שָׁם, עֹשֵׂה־פְרִי, קוּמוּ צֵאוּ, וַיַּחֲלוּ, וַיַּחֲתוּ, הַבָּה, הַבָּה, לָמָּה, אָנָּא, מִקְדָּשׁ for מִקְדָּשׁ, הַצְּפִינוּ for הַצְפִּינוּ, נִצְּרָה for נִצְרָה, שִׁבְּלֵי for שִׁבְלֵי, לִיסֹד. See following Note.

Note. Dagesh forte always *doubles* the letter in which it is placed; as יִקַּח read as if written יִקְקַח, רִנִּי (*ronnee*) = רִנְנִי. See § 5. II.

NUMERALS.

§ 57. (1) Cardinal numerals from 3 to 10 are masc. with a fem. termination, and *vice versa;* as שְׁלֹשָׁה בָנִים *three sons*, שָׁלֹשׁ בָּנוֹת *three daughters*.

(2) The termination ־ים added to the cardinals from 3 to 9 inclusive, increases them *tenfold;* as שָׁלֹשׁ (שְׁלֹשׁ) *three* שְׁלֹשִׁים *thirty;* תֵּשַׁע *nine* תִּשְׁעִים *ninety*.

(3) The *Ordinals* are made by suffixing ־י (masc.), or ־ית (fem.) to the cardinals; as שֵׁנִי *second*, fem. שֵׁנִית, (from שְׁנַיִם *two*); שְׁלִישִׁי, שְׁלִישִׁית *third;* רְבִיעִי *fourth*, etc. אֶחָד (*one*) is both cardinal and ordinal. The *fem.* of אֶחָד is אַחַת, אֶחָת; the fem. of שְׁנַיִם (*two*) is שְׁתַּיִם,

construct *masc.* שְׁנֵי, fem. שְׁתֵּי. ־ים added to עֶשֶׂר (עָשָׂר) *ten*, doubles it; as עֶשְׂרִים *twenty*.

(4) Cardinals sometimes have a Dual form, and are used *adverbially;* as שִׁבְעָתַיִם *sevenfold*, etc.

(5) In using the letters of the alphabet to denote numbers, טו״ (9 and 6) is used for יה׳ (10 and 5); this is done to avoid using a name of the Deity, יָהּ being a contraction of יְהוָה. Some write טז׳ (9 and 7) for יו׳ (10 and 6) for the same reason. א״ stands for 1000, ב״ 2000, etc. See Heb. Alphabet † note.

GUTTURALS.

§ 58. When the Gutturals take Composite Shevau, they commonly give to their preceding letter, the vowel with which Shevau is compounded; thus מַעֲשֶׂה, אֶעֱבוֹר, יַעֲבוֹר, יַעֲמֹד, וַיַּחֲזֵק יְחֶזֶק, נֶעֱמָד, תָּאֵבַב, לָאֶכֹל, וַאֲנִי, וַעֲשֵׂה, כָּחֲלִי, etc. See § 16. Note 4.

Note. Should a *simple* Shevau follow the Guttural, then the compound vowel loses its Shevau, or the vowel with which Shevau is compounded; as יַאסְפוּ, יֶאֱשְׁמוּ, אֶעֱנֹךְ, יַעַנְךָ, יַעַבְדוּ.

PUNCTUATION OF THE ARTICLE (ה) AND PREFIXES.

Article ה.*

§ 59. (1) Its proper vowel is *Pattakh* with a *Dagesh* following; as הַשָּׁמַיִם *the heavens*, הַמַּיִם *the waters*, הַיְעָלִים, הַיְהוּדִים, הַלַּיְלָה, etc. The prefixes ב כ ל often *exclude* the article; see § 61. 2.

Note 1. The Dagesh is commonly *omitted* when י or מ follows ה; as הַיָּקוּם, הַיָּאוֹר, הַמִּדְבָּר, etc.

Note 2. Cases like הַצַּפְרְדְּעִים are very rare. Shevau is *pronounced* in this, and the preceding forms.

(2) When a *Guttural* or ר follows, it commonly takes *Kaumets;* as הָעֵץ, הָאוֹר, הָאֶבֶן, הָרָקִיעַ, הָאָרֶץ.

Note. It generally has *Pattakh* before the gutturals ה and ח; as הַחֹשֶׁךְ, הַחֹרֶב, הַהֹלֵךְ, etc.

(3) It usually takes *Seghol* before a guttural with *Kaumets* or *Shevau Kaumets;* as הֶהָרִים, הֶעָרִים, הֶחָדָשִׁים.

Exceptions. הָהָר, הָאָדָם, הָאָרֶץ, etc. See § 66. 3.

Prefix מִ־ (מֵ) *contraction of* מִן.

§ 60. (1) *Kheerek* with a *Dagesh* (compensative of ן) following, is the proper pointing of this Prefix; as מִתַּחַת (for מִן תַּחַת) *from under*, מִקֶּדֶם

* The Article is often used as a pronoun. See § 18. small type.

(for מִן קֶדֶם) *from (to) the east.* The Dagesh is *seldom* omitted; as מִקְצֵה, מִלַּמַּעְלָה, מִמְּתֹם, מִיַּדִּי, מִיְּהוּדָה, etc.

(2) When a *Guttural* or ר follows, it commonly takes *Tsaree;* as מֵעַל *from upon*, מֵעֵדֶן, מֵרֹאשׁ, etc. The *exceptions* are like מִחוּץ, מִחוּם, מִהֲיוֹת, מֶרְדֹּף, and a few others. (מֵיְהוָה is read מֵאֲדֹנָי. See § 63).

Prefixes לְ כְּ בְּ.

§ 61. (1) *Shevau* is the pointing of these; as בְּרֵאשִׁית, כְּאָדוֹן, לְאָדָם, etc.

(2) When they expel the *Article* (ה), they take its pointing; as בַּשָּׁמַיִם, כַּמַּיִם, לַיְּעָלִים, בַּיּאֹר, בָּאָרֶץ, לָרָקִיעַ, כָּאָבָן, לַחֹשֶׁךְ, בַּעֶרֶב, לָהָרִים, לָעָרִים, בָּחָכָם.

(3) Before a *Composite Shevau* they take the vowel with which Shevau is compounded; as לַחֲבֹשׁ, בְּאֶכֶל, כְּחָלִי. (*Peculiar forms.* לֵאמֹר, לֵאלֹהִים, בֵּאלֹהִים, כֵּאלֹהִים, כַּיהוָה, לַיהוָה, בַּיהוָה, לֵיהוָה. See § 63).

(4) Before an *accented syllable* they *commonly* take *Kaumets;* as לָמָיִם, לָרֹב, בָּאֵשׁ, כָּכֶם לָבוֹא. The Const. state usually *retains* the Shevau; as לְגֹשֶׁת, כְּעֶבֶד, בְּאֶרֶץ, etc.

(5) Before י which has lost its Shevau, they take *Kheerek;* as לִישׁוּעָה for לְיִשׁוּעָה or לְיִשׁוּעָה; בִּימֵי כִּימֵי from יוֹם; לִיסוֹד, כִּיתְרוֹן for כְּיִתְרוֹן. They take *Kheerek* also, (*Pattakh*, when a Guttural follows,) before a *simple* Shevau; as לִרְאוֹת, לָמְשֹׁל, בְּהִיוֹת, כִּסְדֹם; with *Pattakh*, לַחְטֹף, etc. This is done to avoid the concurrence of two Shevaus at the *beginning* of a word.

Prefix וְ.

§ 62. (1) The proper pointing of ו is *Shevau;* as וְאֵת, וְחֹשֶׁךְ, וְיָלַד, וְהָיוּ.

(2) *Generally* before פ מ ב, and *always* before a simple Shevau, it takes *Shoorek;* as וּבֵן, וּבִין, וּבֵנִי, וּפְנֵי, וּמִי, וּלְכֹל, וּתְהִי.

Exceptions. When י (without a vowel), חָ or הָ follows, it takes *Kheerek* (sometimes *Seghol*); as וְיִחְיוּ, וְיִחְיֶה, וְחִיִּיתָם, וְיִחְיֶה, וְיִחְיוּ, וְיִחְיוּ, וְיִהוּדָה for וְיְהוּדָה, וְחָיָה, וְחָיוּ, וְיִרְעוּם, וְיִבְרַךְ, וְיִלְמַד.

(3) When a *disjunctive accent* follows, it often takes *Kaumets;* as וְבֹתוּ, וְעָד, וְאֵשׁ וָסֶח (for וְעָד), וְשָׁמָשׁ (וְשֶׁמֶשׁ), וְקָמוּ. Forms like וְאֵשׁ, וְקָמוּ, וְאָסַף, וְצִיּוֹן, וְצַד, occur also. (וָוֵי is the plur. const. of וָו *a hook*).

(4) When a *composite Shevau* follows, it takes the vowel with which Shevau is compounded; as וַאֲנִי, וַעֲשֵׂה, וַחֲיֵה, וָחָלִי. (וַאדֹנִי, לַאדֹנִי, etc., are for לַאֲדֹנִי, וַאֲדֹנִי, etc.).

NOTE 1. If the letter over the composite Shevau is not a *guttural*, then ו takes *Shoorek;* as וּזְהַב, וּשְׁבָה, וּשְׁקָה, וְשָׁמַע, etc.

NOTE. Before אֱלֹהִים and אֲדֹנָי (which lose their pointing under א,) ו takes *Tsaree* in the former case, and *Pattakh* in the latter; as וֵאלֹהִים for וְאֱלֹהִים; וַאדֹנָי for וַאֲדֹנָי. (וַאֲדֹנֵינוּ Ps. 135 : 5; לַאֲדֹנֵי 136 : 3).

(5) For the punctuation of ו Conversive of the Praeter and Future tenses, see §§ 22. 23.

Of the Words יְהוָה and יֱהוִה

§ 63. The Hebrews read יְהוָה, אֲדֹנָי; and יֱהוִה, they read אֱלֹהִים; hence, the peculiar pointing of the Prefixes when appended to these forms; as בַּיהוָה, כַּיהוָה, וַיהוָה, לַיהוָה, pronounced בַּאדֹנָי, כַּאדֹנָי, וַאדֹנָי, לַאדֹנָי; לַיהוָה (Ps. 68 : 21) is read לַאלֹהִים, for לָאֱלֹהִים. See § 61. (3). (מֵיהוָה is read מֵאֲדֹנָי).

Prefix שׁ.

§ 64. This is a contraction of the relative pronoun אֲשֶׁר (§ 68); א is omitted and ר is assimilated; as שֶׁלִּשְׁלֹמֹה *which* (are) *by Solomon* instead of אֲשֶׁר לִשְׁלֹמֹה; שֶׁקִּוִּינוּ *which we waited* for; שַׁלָּמָה, שַׁקִּמְתִּי, (with prefix ב before it) בְּשֶׁכְּבָר; the Dagesh is sometimes omitted; as שֶׁיְהוָה (read שֶׁאֲדֹנָי); other examples (with a guttural following), שֶׁאַל, שֶׁהֵם and שֶׁהֵם, שֶׁעַל, שֶׁאַתָּה.

NOTE. This prefix occurs *twenty times*, Eccles. chap. 2.

Pattakh Furtive.

§ 65. This is a Pattakh placed under ח, ע and ה *final;* as רוּחַ, מִזְבֵּחַ, בִּפְרֹחַ, גִּיחַ, דַּעַ, שָׁמֵעַ, רָקִיעַ, נוּעַ, אֱלוֹהַּ, מַגְבִּיהַּ, etc.; instead of רוּח, מִזְבֵּח, בִּפְרֹח, גִּיח, דָּע, שָׁמֵע, רָקִיע, נוּע, אֱלוֹה, מַגְבִּיה; syllables which cannot occur in Hebrew.

Pattakh is furtive in such forms as שָׁכַחְתָּ, שָׁמַעְתָּ, for שָׁכַחְתָּ, שָׁמַעְתָּ.

VOWEL CHANGES.

§ 66. (1) The vowels are changed or dropped when the word is *increased;* as יִפְקְדוּ יִפְקֹד (see (5) below), נִמְצָאִים נִמְצָא, פֻּקְדָה פָּקַד, יָרֵא, יִקְרְמוּ יָקוּם, יְבַאוּנִי יָבֹא, שְׁאֵלָתָם שָׁאֵל, עֲמֹדוּ עָמַד, יֵרָאֶה, יִקְטֹלוּ יִקְטֹל, דִּבְרְכֶם דָּבָר, חֲזַקְתֶּם חָזַק, מְאִירַת מֵאִיר, מְשִׁיבַת מֵשִׁיב, חֲשֻׁבֵי חֹשֶׁךְ, חֵקֶר חֹק, וְהַאֲזִין הָאֲזִין, וְהַעֲמַדְתָּ הֶעֱמַדְתָּ. (*Uncommon forms.* בָּנִים בֵּן, בָּתִּים בַּיִת, etc. See § 11. 5. 10.).

N. B. Whenever a vowel *falls away* (as in the foregoing examples), *Shevau* takes its place; when *two* vowels fall away *Kheerek* (sometimes Pattakh, seldom Seghol) takes the place of the *first* vowel; as בִּנְפִי כְנָפַיִם דָּבָר ; דִּבְרֵי דְבָרִים ; בִּנְדִי בְגָדִים ; וְדִבְּם יָדוֹם ; בִּנְדִ בֵּן ; יֶשְׁדְ יֵשׁ ; חָטְפִי חֹשֶׁדְ ; קָדְשִׁי קֹדֶשׁ ; the occurrence of two Shevaus at the beginning of a word can never take place. Gutturals usually take *Composite* Shevau. See § 4.

(2) The *construct state* and *Maccaph* generally *shorten* or *change* the vowels; as דָּבָר, בֵּן, כֹּל, עָפָר, זַיִת, בַּיִת, עָלָה, מְקוֹמָה, מְקוֹנָה, זָקוֹן, שָׁנָה, מִזְבֵּחַ, חָצֵר, עָשָׁן, גָּדוֹל, חָזָק, רֹאשׁ, הֹלֵם, יָד, עֶגְלָה, מָוֶת, אָוֶן, תָּוֶךְ, become דְּבַר־, בֶּן־, כָּל־, עֲפַר, זֵית, בֵּית, עֲשַׁן, גְּדֹל־, חֲזַק, רֹאשׁ, הֹלַם־, יַד, זְקַן, מְקֹנַת, מְקֹנָה, עֶגְלַת, מוֹת, תּוֹךְ, אוֹן. Peculiar is קָן, which in the const. becomes קֵן־. See § 21.

NOTE. The suffix and construct states often have the same form; as דְּבָרְכֶם, תּוֹכוֹ, מוֹתִי, בֵּיתָדְ, etc.

(3) Sometimes a vowel is lengthened on account of the *Article* (ה); as עַם, הָעָם; אֶרֶץ, הָאָרֶץ; הַר, הָהָר; פַּר, הַפָּר. Sometimes both forms occur; as הַצָּר and הַצַּר.

(4) The Gutturals and ר when they exclude Dagesh, (*generally*) lengthen their preceding vowel; as בִּרְכָדְ for בִּרְכָדְ; בָּרְכָדְ for בַּרְכָדְ; יַחֲלֹק for יַחֲלֹק; הִתְבָּרְכָדְ for הִתְבַּרְכָדְ; בֹּרְכָדְ for בֻּרְכָדְ. See § 4.

(5) The following changes take place in the vowels on account of the *Pause* and (sometimes) *other accents*; אָמַר, אָמֹר; יִפְקְדוּ, יִפְקֹדוּ; פִּקְדָה, פָּקֹדָה; תִּמְצָאוּ, תִּמְצֹאוּ; יִרְאָה, יָרֹאָה; יִשְׁכְּבוּ, יִשְׁכֹּבוּ; פִּקְדוּ, פָּקֹדוּ; the *tone-syllable* is sometimes removed on account of ן paragogic without a change of vowels; as יִפְקֹדוּן, יִשְׁכֹּבוּן, תִּשְׁמֹלוּן. See § 41.

(6) *Tsaree* is sometimes changed into *Pattakh* on account of the *pause* accents; as הַפָּר for הַפַּר; יֵלֵדְ for יֵלֵדְ־; וַיִּזְפַּשׁ for וַיִּזְפַּשׁ־; וַיִּגַּשׁ for וַיִּגַּשׁ־; אֲמִילָם for אֲמִילַם־.

(7) Sometimes the *tone syllable* is removed on account of *monosyllables, the particle* אַל, and ו *conversive*; and *these* also change the vowels; as הִפָּרֵד־נָא for הִפְרֵד־נָא; הַכָּר־נָא for הַכֵּר; יִכָּשֵׁל־בָּם for יִכָּשֵׁל; וַיִּכְתֹּב־שָׁם for וַיִּכְתֹּב; אַל־תֹּסַף for תֹּסַף; דִּבַּרְתִּי וְדִבַּרְתִּי; וָאֶסְפָּה, וָאֶסֹּפָה, (in *pause*, וָאֶסֹּפָה); וַיָּקָם, וַיֹּאמֶר, for קֹם־, מֹר־.

(8) In Nouns, Pronouns, etc., short vowels are commonly *lengthened* or *changed*, when *pause* and (sometimes) *other* accents fall upon them; as אֲנִי אָנִי, אֲרָצָה אַרְצָה, חֲלִי חָלִי, פְּרִי פֹּרִי, לֶחִי לָחִי, מַיִם מָיִם, קָבֶר, אֲלוֹהַי אֱלוֹהַי, חֲצִי חָצִי, עֲדִי עָדִי, הִנְנִי הִנָּנִי, וַיָּמֹת וַיָּמָת, אוֹיְבִי אֹיְבִי, עֶבֶד עָבֶד, כַּלָּה כִּלָּה.

(9) Verbs ל guttural, and לֹ, often end in Pattakh; as יִפְרַח (in pause יִפְרָח), יוֹדַע (יוֹדֵעַ), יֹאמַר (יֹאמֵר), מְשַׁלַּח (מְשַׁלֵּחַ). See § 65.

PRIMITIVE PRONOUNS.

§ 67. Separable Personal Pronouns.

			In pause.
אָנֹכִי or אֲנִי		*I.*	אָנִי.
rarely. אַתְּ	אַתָּה	*Thou,* masc.	אַתָּה, not always.
אַתִּי, אַתְּ		" fem.	אַתִּי, אַתְּ.
	הוּא	*He,* (it).	
	הִיא, הוּא	*She,* (it).	
	אֲנַחְנוּ*	*We.*	אֲנַחְנוּ.
	אַתֶּם	*Ye,* masc.	
אַתֶּן, אַתֵּנָה, אַתֵּן		" fem.	
	הֵם, הֵמָּה	*They,* masc.	
	הֵן, הֵנָּה	" fem.	

§ 68. Relative.

אֲשֶׁר *who, which, that, what, whose, whom,* sing. and plural.

§ 69. Demonstrative.

זֶה, זֹאת *this, that.* With the Article, הַזֶּה, הַזֹּאת the same.

Uncommon forms. זֶה, זוּ, זֹו, הַלָּז, הַלָּזוּ, הַלָּזֶה. זֶה and זוּ are sometimes *relative.*

אֵל, אֵלֶּה *these, those.* With the Art. הָאֵל, הָאֵלֶּה the same.

§ 70. Interrogative.

מִי *Who, what person, whom, whose.*

מָה, מַה, מֶה *What, what thing, why, how.*

Note. The pronouns of the 3d pers. are often used as *demonstratives;* as הָאָרֶץ הַהִוא *that land,* בַּיּוֹם הַהוּא *on that day,* בַּיָּמִים הָהֵם *in those days,* etc. The Article is *usually* attached to them.

Such forms as מַהֲלָמָה בָּהֲלָנָה בָּהֲלָמָה occur, without any change of signification.

* אֲנַחְנוּ is used 6 times, and אָנוּ once (Jer. 42: 6), for אֲנַחְנוּ.

§ 71. Suffixes united to Prefixes and Particles.

(בְּמוֹ)	ב *in, with, by*, etc.	See § 9.	
בִּי	"	"	*me, myself.*
בְּךָ בֵּךְ (בְּכָה)	"	"	*thee.*
בּוֹ	"	"	*itself, him.*
בָּנוּ	"	"	*us.*
בָּם בָּהֶם	"	"	*them.*
etc.			

(כְּמוֹ)	כ *as, like*, etc.	See § 9.	
כָּמֹנִי	"	"	*me.*
כָּמוֹךָ כָּמֹכָה	"	"	*thee.*
כָּכֶם כְּמוֹכֶם	"	"	*you.*
etc.			

(לָמוֹ)	ל *to, as to*, etc.	See § 9.	
לוֹ (לָמוֹ doubtful)	"	"	*him, himself, it.*
לְךָ לָכָה לֵךְ	"	"	*thee, thyself.*
לָהֶם לָמוֹ	"	"	*them.*
etc.			

(מִמִּי מִמֶּנִּי)	מ, מִן *from, on account of*, etc.	See § 9.	
*מִמֶּנִּי מֶנִּי מִנִּי	"	"	*me.*
מִמְּךָ מִמֶּךָּ (מִמֵּךְ)	"	"	*thee.*
מִמֶּנּוּ מֶנָּהוּ מִנֶּהוּ	"	"	*him, it.*
מִמֶּנָּהּ	"	"	*her, it.*
מִמֶּנּוּ	"	"	*us.*
etc.			

אֵת, אֶת־ *accusative.*

אֹתִי *me*, אוֹתְךָ (אֹתְךָ) *thee*, אוֹתוֹ *him, it*, אוֹתָהּ *her, it*, אֹתָנוּ *us*, אֶתְכֶם (אוֹתְכֶם) *you*, אֹתָם (אֶתְהֶם) *them.*

אֵת, אֶת־ *with.*

אִתִּי *with me*, אִתְּךָ (אִתָּךְ) *with thee*, אִתּוֹ *with him, it*, אִתָּהּ *with her, it*, אִתָּנוּ *with us*, אִתְּכֶם *with you*, אִתָּם (אִתְּהֶם) *with them.*

אֶל (אֱלֵי) *unto, to, against*, etc. (אַל *not*, אֵל *God*).

אֵלַי (אֵלָי) *unto me*, אֵלֶיךָ, אֵלָיו, אֵלֶיהָ, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיהֶם.
(אֱלֹהַי, אֱלֹהֶיךָ *my God*, אֱלֹהָיו, אֱלֹהֵינוּ, אֱלֹהֵיכֶם, etc.).

עַל אוֹדוֹת *on account of.* עַל אוֹדוֹתֶיךָ, עַל אוֹדוֹתַי.

אַחַר, אַחֲרֵי, אַחֵר *after, behind, other, another way.* אַחֲרֵי־כֵן *afterwards*, אַחֲרַי, אַחֲרֶיךָ, אַחֲרֵיכֶם, etc.

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* נִי (נִי) at the end of verbs signifies *me*; as פָּקְדֵנִי *he visited me*, etc.

אַי, אֵי, אַיֵּה *where.* אַיֶּכָּה *where (art) thou,* אַיּוֹ, אַיָּם, etc.

אַיִן, אֵין *not, no, without.* אֵינֶנִּי *not I, me,* אֵינֶנּוּ *he is not, we are not,* אֵינֶנָּה *not she, she is not.*

בֵּין *between.* בֵּינוֹתֵינוּ בֵּינֵינוּ, בֵּינְךָ, בֵּינִי *between us,* etc.

בַּד, בָּד, לְבַד, מִלְּבַד, לְבָדָד *alone, before.* לְבַדּוֹ *to himself* i. e. alone, לְבַדְּךָ, לְבַדָּהּ לְבַדָּם לְבַדָּן *by themselves.* (בַּד בְּבַד *an equal portion*).

בִּלְתִּי, לְבִלְתִּי *not.* בִּלְתְּךָ, בִּלְתֶּךָ *not, besides thee.*

בְּעַד *for, through.* בַּעֲדִי *for me,* בַּעֲדוֹ, etc.

בִּלְעֲדֵי, בַּלְעֲדֵי, בִּלְעָדַי *except, only;*

מִבַּלְעֲדֵי *besides,* בִּלְעָדֶיךָ *besides thee,* etc.

בִּגְלַל, בַּעֲבוּר *that, on account of.* בִּגְלָלֶךָ, בַּעֲבוּרְךָ (־רֶךָ) *for thy sake,* בַּעֲבוּרָם, etc.

הֵן, הִנֵּה, הִנֶּה *behold.* הִנְנִי הִנְנִי הִנֵּנִי *behold me, I,* הִנְּךָ (הִנֶּךָ), הִנֵּנוּ, הִנּוֹ, etc.

זוּלָתִי, זוּלָתֶךָ *except, without.* זוּלָתְךָ זוּלָתֶךָ, etc.

יֵשׁ־, יֶשׁ־ *there is, are, was, were.* יָשְׁךָ *thou art, wilt,* יָשְׁכֶם *you are, will,* יֵשׁ לִי *there is to me,* i. e. I have.

כֹּל (כּוֹל), כָּל־ *all.* כֻּלָּךְ (כֻּלָּךְ), כֻּלּוֹ, כֻּלָּהּ, כֻּלָּנוּ, כֻּלָּכֶם, כֻּלָּם and כֻּלָּהֶם.

לְפָנַי *before, in the presence of.* עַל־פְּנֵי *before,* עַל־פָּנַי, לְפָנָי *before me,* אֶת פָּנֶיךָ, לְפָנֶיךָ *before thee,* עַל פָּנָיו, לְפָנָיו *before him,* לְפָנֵיהֶם, etc.

מִפְּנֵי *on account of, because of.* מִפְּנֵיהֶם, etc.

נֶגֶד *before, over against.* מִנֶּגֶד לְנֶגֶד the same; נֶגְדּוֹ, כְּנֶגְדּוֹ *over against him* i. e. suited to him.

עוֹד, עֹד *yet, while, again.* בְּעוֹדִי *while I am,* עוֹדְךָ *while thou art,* עוֹדֶנּוּ *while he,* עוֹדָם *they* (are) *yet* (alive).

עַד, עָדַי *to, even to, until, unto, forever.* עָדֶיךָ *unto thee.*

עִמָּדִי *with, for* or *to me.*

עַל, עָלַי *upon, with, by, against, without.* עָלֶיךָ, עָלָיו, עָלֵינוּ, עֲלֵיהֶם, עֲלֵיכֶם

עִם *with.* עִמִּי, עִמְּךָ (עִמָּךְ), עִמּוֹ, עִמָּהּ, etc.

עַתָּה (עֶתָּה) *now.* (בַּיּוֹם, בַּיּוֹם *now, this day*).

לְמַעַן *that, so that, on account of, according to, in order* (אֲשֶׁר *that*).

תַּחַת *under, instead of, beneath, for.* תַּחְתָּיו, תַּחְתֶּיהָ, תַּחְתָּיו *about it,* etc.

§ 72. Particles (Separate and Combined).

אַיִן, לֹא (אֵין) *not,* אִם *if, not, whether,* אָז *then,* שָׁם (שָׁמָּה) *there,* זֶה *here,* מָה *how,* עַל־כֵּן *therefore, wherefore,* עַד־אָנָה *how long,* כִּי־אִם *but,* עַד־אִם *until,* כִּי יַעַן־אֲשֶׁר *because,* עַד־אֲשֶׁר *until,* גַּם כִּי *although,* אוֹ *or,* אַךְ *only, but,* אַף *also, yea,* לוּ *O that! if,* פֶּן *not, lest,* אֶל תַּחַת *under,*

אָנָּא, נָא *now, I beesech,* אַל , בַּל *not, do not,* עַל־דְּבַר *on account of,* etc., עַל אוֹדוֹת *because of, on account of.* מוֹ is frequently *paragogic;* as בְּמוֹ־אֹפֶל *in the dark;* see § 9. Note.

Note 1. Many of the foregoing particles take the Prefixes מ ל כ ב without any additional signification; as תַּחַת and מִתַּחַת *beneath,* טֶרֶם and בְּטֶרֶם *before**.

Note 2. Nouns and Verbs are sometimes used as particles; as בֶּטַח *safely, securely,* מֵישָׁרִים *uprightly,* לְפָנִים *before,* נוֹרָאוֹת *fearfully,* טוֹב , הֵיטִיב *well, skilfully,* מְהֵרָה *speedily,* הַרְבֵּה *much, enough,* חַשְׁכֵּם *early.*

§ 73. PECULIAR FORMS OF SUFFIXES TO NOUNS.

כָּה for ־ךָ (ה parag.) *thy* fem.; ־יךָ for ־ֶיךָ *thy,* plur. noun.

וֹהִי (Chald. form) *his;* ־ֹהוּ (*his*) is suffixed only to nouns ending in ־ָה.

־ָהּ for ־ָיהָ *her,* plur. noun; ־ָהּ occurs only in nouns ending in ־ָה†.

כָּנָה for כֶן *your* fem.; ־יכֶנָה *your,* plur. noun.

־ָהֶם for ־ָהֶם *their* (them) masc.; ־יהֶמָה for ־יהֶם (ה parag.) *their,* plur. noun.

נָה for ־ָן , ־ָהֶנָה for ־ָהֶן *their* fem. (ה parag.); plur. ־יהֶנָה for ־יהֶן.

Note 1. The plural י is sometimes *omitted* before the suffix; as דְּרָכָיִךְ for דְּרָכֶיךָ; בָּנָיו for בָּנָיו. Sometimes a plur. noun takes a sing. suffix; as עֵדוֹתַי for עֵדוֹתַי—. In a few cases a sing. noun has a plur. suffix; as תְּהִלָּתֶיךָ *thy praise,* for תְּהִלָּתְךָ.

Note 2. When a noun ends in י, the suffix י *sometimes* coalesces with it; as גוֹי *my nation* for גוֹיִי from גוֹי.

§ 74. Kal Participles. (*Participial nouns*).

עֹבֵד עוֹבֵד *he is serving, he who serves, a server.* שֹׁמֵעַ שׁוֹמֵעַ, (תּוֹמִיךְ, יוֹשְׁבִי, סוֹבִיב; see § 18. small print).

צוֹרֵר, חוֹרֵשׁ, שֹׁלֵם, יוֹנֵק, יוֹצֵא, לוֹטֵשׁ, אוֹיֵב, אֹיֵב, פּוֹקֵד, שֹׁפֵט שׁוֹפֵט, שׁוֹרֵר, etc.

פֹּקֶדֶת *she is visiting, a visiter,* שֹׁמַעַת *hearing,* עֹמֶדֶת *standing,* בֹּרַחַת *fleeing*‡.

פֹּקְדִים *they are visiting,* צֹעֲקִים *crying,* יוֹצְאִים *going out,* const. פֹּקְדֵי, צֹעֲקֵי, יֹצְאֵי.

פֹּקְדוֹת *they are visiting* fem., הוֹלְכוֹת, שֹׁאֲבוֹת, עֹמְדוֹת, יֹצְאוֹת, etc.

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* The particles frequently have both Prefixes and Suffixes united to them; as מֵאִתְּךָ *from with thee* i. e. from thee, מֵעִמָּךְ *from thee,* מֵעָלֶיךָ *from upon, by thee,* מֵעָלַי *from me,* etc.

† Ezek. 36: 5 ־ָא (*her*) stands for ־ָהּ.

‡ יֹצֵאת , יֹצֵאת for יוֹצֵאת, יוֹלַדְתִּי, יוֹלֶדֶת for יָצָא, יֹצֵאת for יוֹצֵאת.

§ 75. PARTICIPLES OF VERBS (ROOTS) ENDING IN *Tsaree* and *Kholem*.*

יָרֵא *he is fearing, a fearer,* const. יְרֵא *a fearer of,* חָפֵץ, צָמֵא, רָעֵב, יָשֵׁן, etc.

יְרֵאָה יְרֵאַת *she is fearing,* חֲפֵצָה, צְמֵאָה, יְשֵׁנָה יְשֵׁנַת, etc.

יְרֵאִים *they are fearing, those who fear,* const. יִרְאֵי *the fearers of.*

יְרֵאוֹת *they are fearing,* " " " fem., יְשֵׁנוֹת, etc.

יָכֹל *he is able, prevailing,* יָגֹר, etc.

יְכֹלָה *she is able, prevailing,* יְגֹרָה, etc.

יְכֹלִים *they are able, prevailing,* יְגֹרִים, etc.; const. יִגְרֵי.

יְכֹלוֹת " " " " fem. יְגֹרוֹת.

VERBS עוֹ עִי and עֵע.

§ 76. עוֹ.

בָּא *he is going, coming,* שָׂם *placing,* רָם, מֵת, (שָׂאם from שׂוּם), קָם *rising up* i. e. an enemy.

בָּאָה *she is coming, going,* רָמָה, קָמָה, זָבָה, זֵבַת, מֵתָה, etc.

בָּאִים *those coming, going,* רָמִים, רָצִין (chald. form), קָמִים, שָׂאטִים, לָנִים, (once each, קוֹמִים and בּוֹסִים).

בָּאוֹת *those coming, going* fem., קָמוֹת, רָמוֹת, שָׂאטוֹת, etc.

אוֹר *shining* (Prov. 4: 18), בּוֹשׁ, plur. בּוֹשִׁים *being ashamed.*

§ 77. עִי.

אוֹיֵב *an enemy,* plur. אוֹיְבִים, const. אוֹיְבֵי *enemies of—,* גּוֹחֵ, with suff. גֹּחִי *breaking me;* בָּנִים plur. of בִּין

§ 78. עֵע.

סוֹבֵב (סוֹבִיב) *surrounding, encompassing;* שֹׂאֵט (Jer. 30: 16) for שֹׂסֵס, root שָׂסַס.

§ 79. VERBS לֵה and לֵא.

גּוֹלֶה, fem. גּוֹלָה and גּוֹלִיָה, plur. masc. גּוֹלִים, plur. fem. גּוֹלוֹת and גּוֹלִיוֹת; (אוֹתִיוֹת).

רֹעֶה, const. רֹעֵה, fem. רֹעָה, plur. masc. רֹעִים, plur. fem. רֹעוֹת.

חוֹזֶה, fem. חוֹזָה and חוֹזֶה. Masc. plur. חוֹזִים, const. חוֹזֵי.

מֹצֵא, fem. מֹצֵאת; יֹצֵאת and יוֹצֵאת, once יֹצֵא for יֹצְאָה.

NOTE. The Participles in *all* the Conjugations receive the same endings as Nouns; as אוֹיְבִי *my enemy,* אוֹיְבַי אוֹיְבֵי *my enemies,* אוֹיְבֶיךָ, etc. קָמַי קָמֵי *those rising up against me* i. e. my enemies; קֹלְלֶיךָ, etc.; אוֹרְרֶיךָ *those cursing thee.*

* These have the same form in the 3d pers. sing. masc. praet. Kal. See § 15. Note 2.

§ 80. PASSIVE PARTICIPLES (KAL).

פָּקוּד פָּקוּד (פָּקֻד פָּקֻד) *he is visited, a visited person.* (עָרוּךְ, וְיִדוּעַ, שָׁמוּעַ, כָּלֵא).

פְּקוּדָה, פְּקוּדַת *she is visited, a visited person.* פְּקֻדָה, פְּקֻדַת, חֲגֻרַת.

פְּקוּדִים, פְּקֻדִים *they are visited, those visited*; const. פְּקוּדֵי, לְחֻמֵי.

פְּקוּדוֹת *they are visited, visited ones* fem. שְׂרֻפוֹת *are burnt.*

גָּלוּי, גָּלוּי *revealed*, fem. גְּלוּיָה, plur. masc. גְּלוּיִים, plur. fem. גְּלוּיוֹת, root גָּלָה. See Note 1.

נָשׂוּי, נְשׂוּי (נְשֻׂי) *forgiven* from נָשָׂא; כְּסוּי כָּסוּי *covered* from כָּסָה. יָצוּת from יָצַת.

קוּם, קָם from קוּם; מֻל from מוּל; masc. plur. חֻשִׁים from חוּשׁ; שִׂים (rarely), from שׂוּם, שָׂם.

NOTE 1. The י is sometimes dropped; as צָפוּ for צָפוּי (צָפוּה), עָשׂוּ for עָשׂוּי.
NOTE 2. This participle is occasionally *active*; as זָכוּר *he remembers*, etc.

§ 81. PARTICIPLES WITH THE ARTICLE (ה).

הַדֹּבֵר *who is speaking, who spoke,* הַיֹּרֵד, הַיֹּרְדִים, הַיֹּצֵאת, הַדִּבְּרוֹת, הַיְעוּצָה, הַשָּׁפוּךְ, הַהוֹלֵךְ.

הָאֹמֵר, הָאוֹמְרִים, הָעוֹמְדִים *that stand, who are abiding*, etc., *Kal.*

הַנֶּחֱמָד *he who is desired, the lovely one* or *thing,* הַנֶּחֱמָדִים *which are desirable,* הַנִּמְצָאוֹת *who were found,* הַנִّשְׁאָרִים *those that were left, Niphal.* הַמְדַבֵּר, הַמְדַבְּרִים, הַמְדַבְּרוֹת, *Piel.* הַמְבֹרָךְ הַמְבֹרָכִים, הַמְחֻלָּה, *Pual.* הַמּוֹצִיא, הַמַּחֲזִיקִים, הַמֵּבִין, הַמַּשְׁפִּילִי, *Hiphil.* הַמִּתְהַפֶּכֶת *which is turning itself, brandishing, Hithpael.*

§ 82. PARTICIPLES WITH SUFFIXES.

אוֹיְבִי *my enemy,* אוֹיְבַי אוֹיְבֵי *my enemies,* אוֹיְבֶיךָ, אוֹיְבָיו, אוֹיְבֵיהֶם, from אָיַב.

גֹּאֲלִי from גִּיחַ; גּוֹזִי from גָּזָה; רֹאִי from רָאָה; רֹעִי *my feeder, shepherd,* רֹעַי *my feeders* (const. רֹעֵי), רֹעֶיךָ, etc., from רָעָה; יְרָאָיו *his fearers,* יְרֵאַי (יְרֵאָי) *those who fear me,* יְרֵאֶיךָ *those who fear thee,* from יָרֵא; עוֹשֶׂיךָ *thy Maker,* בּוֹרְאֶיךָ *thy Creator,* from עָשָׂה and בָּרָא.

Imperatives and Infinitives of *defective* verbs.

Imperatives. (*Kal*).

Parag. ה.

§ 83. VERBS פ״י.

לֶכָה לֶךְ־ לֵךְ (לְךָ) *go thou* masc., לֵכִי, לֶכִי " " fem.
לֵכוּ, לְכוּ " *ye* masc.
לֵכְנָה, לֶכְנָה " " fem.

דָּעָה דַּע, דֵּעַ *know thou*, דְּעִי, דְּעוּ, etc.; with affix דָּעֵהוּ *confess him.*

שְׁבָה שֵׁב־ (שַׁב) שֶׁב *sit, dwell thou.*

הָבָה הַב *come on, give,* הָבוּ (perhaps הָבוּ Hos. 4: 18,) *give ye.*
צַק and יְצֹק *pour thou.*

יְרָשָׁה יָרַשׁ, רַשׁ, רֵשׁ, יְרַשׁ *possess thou,* רְשׁוּ, etc.

רְדָה, רֵדָה } יָרַד, רֵד *descend thou,* etc.

צְאָה, צֵאָה } צֵא *go thou,* צְאוּ, צֵאוּ, צְאֶינָה.
יְכֹלֶת *to be able,* יְבֹשֶׁת *to be dry.*

§ 84. VERBS פנ״.

גְּשָׁה גַּשׁ, גֵּשׁ־ גֶּשׁ־ *approach, remove thou,* once גֹּשִׁי, twice גֹּשׁוּ, for גְּשִׁי and גְּשׁוּ.
נְשָׂא, שָׂא (Ps. 4: 7 נְסָה, with א and ש changed into their cognates,) *take, lift up, pardon;* with affix, שָׂאוּנִי *take ye me;* שְׂאִי fem., שָׂאוּ, etc.
שַׁל *take off, put off.*

שָׁקָה שַׁק *kiss thou.*

תְּנָה תֵּן־, תֶּן *give, make, place thou,* with נ epenthetic תְּנֶהָ *give it* (her).

Parag. ה.

קָחָה קַח (לָקַח) *take, bring thou;* קָחוּ קְחוּ, with נ epenth. קָחֶהָ *take it,* from לָקַח not נָקַח.

§ 85. VERBS עו״.

קוּמָה קוּם, קֻם *arise thou,* קוּמִי, קוּמוּ, קוּמְנָה. Is. 60: 1 (קוּמִי) אוֹרִי *shine thou.*

בֹּאָה בּוֹא, בֹּא *come, go thou,* בּוֹאִי, בֹּאוּ, etc. מוֹל for מוּל.

שֻׁבָה, שׁוּבָה } שֻׁב, שׁוּב *return thou.* שׁוּבִי, etc.
גֹּחִי *break thou* fem.

§ 86. VERBS עי״.

גִּיל *rejoice, tremble,* גִּילוּ *rejoice, tremble ye.*

בִּינָה בִּין *consider thou,* בִּינוּ, etc.
לִין *tarry, lodge thou,* לִינִי, etc.

§ 87. VERBS ע doubled.

סֹבִּי סֹב *turn, surround thou,* סֹבּוּ, סֻבָּה.
דֹּם, דוּם *be silent, still, patient,* דֹּמִי, דֹּמוּ.
רֹנִי (for רֹנִי) *sing thou* fem., רֹנוּ (for רֹנוּ) *sing ye* masc.; סֹלּוּהָ *elevate it.*
חָנֵּנִי *pity me,* חָנֵּנוּנִי *pity ye me.*

אָרָה אֹרוּ *curse ye,* Judg. 5: 23.
גֹּל, גּוֹל *commit, devolve, com-*

Parag.
ה. *mend thou;* גֹּל (Ps. 22: 9) stands for גֹּל רָגֹל, see § 94.
גַּל *remove, open thou.*
עָרֶה (ה parag.) *make bare.*
כַּן, with ה parag. כַּנָּה (Ps. 80: 16) *protect thou.*
קָבָה קָבְנוֹ *curse thou him,* נ epenth. or is the root נָקַב?

§ 88. VERBS לה״.

גְּלֵה *reveal, remove thou,* fem. גְּלִי, plur. גְּלוּ, fem. גְּלֶינָה.
עֲלֵה *ascend thou,* עֲלִי, עֲלוּ etc.
עֲשֵׂה *do, make thou,* עֲשִׂי, עֲשׂוּ etc.
עֲנֵה *answer, etc.* עֲנֵנִי *answer me,* עֲנוּ *sing ye, testify ye.*
הֱוֵה הֱוֵה (הֱוֵא) *be thou,* fem. הֱוִי הֱוִי הֱוֵה (הֱוִי), plur. הֱוִיוּ etc., with prefix וְהִיוּ וְחַיֵּה; וְחִיוּ וְחַיֵּה.
בְּעֵיוּ *inquire ye,* אֵתְיוּ *come ye,* both forms Isai. 21: 12. אֵפוּ for אֶפוּ.
רְפָה *heal thou,* for רְפָא.

§ 89. VERBS לא״.

קְרָא *call, proclaim thou,* plur. קְרָאוּ and קְרָאוּ, (קְרָאֵהוּ *call ye* (upon) *him*), fem. קְרָאן and קְרָאָן, with נ epenth. קְרָאֶנָּה *read it.*
יְרָאוּ (for יִרְאוּ) *fear ye.*
צְאֶינָה *go ye* (for צֶאנָה) from יָצָא.

INFINITIVES. (*Kal.*)

§ 90. VERBS פי״.*

שָׁבֶת *to sit, dwell,* with suffix שִׁבְתִּי (rarely like שַׁבְתִּי) *to dwell me,* i. e. *my dwelling,* (וְשַׁבְתִּי *that I may dwell*).

Parag.
ה. לֶכֶת *to go,* לֶכְתִּי, לֶכְתְּךָ *my going, thy going,* etc.
לֶדֶת (לַת) *to produce* etc., with suffix and ה paragog. לִדְתָּנָה *their bringing forth.*
דֶּעָה דַּעַת *to know.*
צֵאת (for צָאֵת) *to go,* צֵאתִי, צֵאתוֹ.
רֶדֶת *to descend,* with prefix מ מֵרְדָה *from going down;* see § 24.
יָרֹא (for יִרְאֹ) *to fear.*
רֶשֶׁת *to possess, inherit,* רִשְׁתָּה.

§ 91. VERBS נפ״.*

גֶּשֶׁת *to approach, remove,* גִּשְׁתּוֹ.
גַּעַת *to touch, reach, molest.*
גַּהַת *to shine,* root נָגַהּ.
תְּנָה תֵּת־ (for תֶּנֶת) *to give, place, make,* with suff. תִּתִּי, with suff. and prefix מִתִּתִּי *than for me to give;* once, תְּנָה (Ps. 8: 2), אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמַיִם *who to spread out thy glory over the heavens,* i. e. the spreading out of whose glory is over etc. Root נָתַן.
שְׂאֵת, שֵׂאת *to lift up, exalt, to have excellence, be excellent;* once בְּשׂוֹא *when it is lifted up* (Ps. 89: 10), some editions בְּשׂוֹא.
קַחַת *to take, receive, fetch,* rarely קְחַת, with prefix לָקַחַת, suffix קַחְתּוֹ from לָקַח.

* These have *two* forms; as יָשׁוֹב (absolute) and שֶׁבֶת (construct) *to dwell;* יָדֹעַ and דַּעַת *to know,* etc.; נָגוֹשׁ (absol.), גֶּשֶׁת const.; נָפוֹל abs., נֹפֶל const.; and so with other species of verbs: the *construct* form is given here.

§ 92. VERBS עו״.

שוּב, שׁוּב *to return*, (מוּת, טוּב, מֵת, מוּת). שׁוּבוֹ, שׁוּבְךָ etc.

בוֹא (לָבֹא) *to go*, בֹּאֲכָה בֹּאֲךָ בֹּאֲךָ *thy going, thou goest, thy entering*, בֹּאָם, בֹּאָן, בֹּאָנָה, בֹּאִי *I come* (בֹּאִי *come thou*). לוּן *to lodge*.

§ 93. VERBS עי״.

לִין (לוּן) *to tarry, lodge*, לָלִין.

בִּין *to distinguish, consider*.

§ 94. VERBS ע DOUBLED.

סב־ סוֹב, (סָבַב) *to turn, compass*.

חָקוֹ, בְּחוּקוֹ *when he appointed*.*

בְּחֻקוֹ *when he set a compass*.*

תָּם־ תּוֹם *to complete, consume*, תֻּמּוֹ *to finish it, its completion*, תֻּמָּם *to consume them, they are consumed*. (לָבוּז).

בְּרֹן־ רֹן *in rejoicing, when it rejoices*.

רֹעָה (fem.) *to be broken down*.

שַׁדּ *to appease*. רַד *to subdue* Is. 45: 1.

שַׁג, with pref. and suff. בְּשַׁגָּם *in their transgressing*.

רוּב (לָרֹב) *to multiply*, בּוּר *to explore*, with pref. and suff. לְבָרָם. שַׁמּוֹת, חַנּוֹת, etc., are peculiar.

בְּהִלּוֹ *when it shone*. See p. 47, הִלּוֹ.

גֹּל (Ps. 22: 9) stands for גֹּל יָגֹל *let him commit* (his affairs) unto the Lord, *he* will deliver him.

חָנַן, חֲנַנְכֶם, חֲנַנָּה, לְחֹנְנָה are peculiar.

§ 95. VERBS לה״.

גָּלָה, גָּלוֹ, גָּלוֹת *to reveal, remove*.

עָלָה, עָלוֹ, עֲלוֹת *to ascend*.

עָשָׂה, עָשׂוֹ, עֲשׂוֹת, מֵעֲשׂוֹת *to do, make*, לַעֲשׂוֹת *in making*, מֵעֲשׂוֹת *from doing*.

רָאוֹת (רָאוּת) רָאוֹ, רָאוּ, רָאוּת, רָאָה, רָאוּ, רָאָה *to see, regard*.

לִהְיוֹת, הָיוֹ, הָיוּ, הֱיוֹת, הָיָה *to be*. Once הֱיֹה, Ezek. 21: 15.

רָאֹה (for רָאוֹה) *to behold* is peculiar; so also קָרֹאת (לִקְרֹאת) *to meet, salute*, from קָרָה, רָאָה. See § 96. Note.

§ 96. VERBS לא״.

קָרֹא (once קָרֹאת) *to call*, קָרָאִי *I call*.

מָלֹא מָלֹאת *to fill, fulfil*; שָׂנֹאת *to hate*.

מָצֹא, בְּמֹצָאָם (for בְּמָצְאָם) *when you find* (Gen. 32: 20), perhaps like בּוֹשֵׁסָם (Amos 5: 11), or is this last *Poel?* †

מֵחֲטוֹא *from sinning* for מֵחֲטוֹא Gen. 20: 6; fem. חָטְאָה, with suffix חֲטֹאתוֹ. לִקְרַאת for לִקְרֹאת is peculiar; See § 95.

NOTE. Verbs לא and לה are frequently alike; as from יָרָה comes יָרוֹא (לִירוֹא).

PECULIAR FORMS OF THE IMPERATIVE.

קָסֵמִי, נִצְרָה (ה parag. and Dagesh euphonic). See §§ 48. 49.

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* בְּחֻמּוֹ *when it is hot*, Job 6: 17. לַחֻמָּם is for לְחֻמָּם, ם is a suffix.

† The Conjugations *Poel, Poal, Hithpoel; Polel, Polal, Hithpolel; Pilel, Pulal, Hithpalel; Pilpel, Polpal, Hithpalpal*, are only *other* names for Piel, Pual, Hithpael. See § 17. (*e*).

VERBAL AFFIXES*.

§ 97. (1) These are fragments of the primitive pronouns appended to verbs transitive, and form the *accusative case;* as פָּקַדְתָּנִי *thou hast visited me* for פָּקַדְתָּ־אֹתִי.

(2) The following changes take place in the *Sufformatives* when verbal affixes are appended to them; thus,

־ָה	third pers.	fem.	sing.	praet.	becomes	־ָת or	־ָת
תִּי or תִי	second	"	"	"	"	תִי or	תִ
תֶם	"		plur.	masc.	"	"	תוּ or	תֶ
נָה	"	and 3d	"	fem.	Imp. and Fut.		וּ or	־ָ

(3) The following changes take place in the *Vowels* when verbal affixes are added to the verb; thus, פָּקַד becomes פְּקַד or פָּקָד; as פָּקָדָם *he visited them;* פָּקְדָה *she visited,* before an affix פָּקָדַת or פָּקַדַת, etc. throughout.

Note. When the first radical is a guttural it takes Composite Shevau; as חָפֵץ *he delighted* חֲפֶצָם *he delighted* (in) *them;* אֲחָזָתָה *she seized her* for אָחַזָתָה. The Future, Imper., Infin., and Participles, of all the conjugations, are so plainly distinguished by their characteristics, that it is unnecessary to present examples of them with verbal affixes.

(4) Verbal affixes are in some cases appended to verbs ending in ן (נ) paragogic; as יִמְצָאוּנָהּ *they shall find her,* יִקְרָאֻנִי *they shall call me.*

(5) When these affixes are appended to interjections and adverbs, they are generally the *nominative* case; as אֵינֶנּוּ *he is not,* etc. See § 71.

(6) The masc. ם (*them*) is used for the fem. ן; as וַיְגָרְשׁוּם *and they drove them* (fem.), for וַיְגָרְשׁוּן.

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* These, for the most part, are the same fragments as the suffixes attached to nouns (§ 14); the vowel, however, which unites them to the Verb, is generally different.

נִי (נִי) is the affix *me,* ־ִי the suffix *my.*

The Epenthetic forms are ־ָךְ for נְךָ; נּוּ for נְהוּ; ־ֶכָּה for נְכָה or נְךָ; as אַרְאֶךָ, תִּצְרֶנּוּ, יַכֶּכָּה, etc., from רָאָה, נָצַר, נָכָה.

§ 98. **ROOTS,** of common occurrence.

בָּרָא *he created.*
הָיָה " *was, it happened.* (Inf. הֱיוֹת).
אָמַר " *said.* (Imp. fem. אִמְרִי *say thou*).
רָאָה " *saw, appeared.* (Imp. רְאֵה).
קָרָא " *called, invoked.*
עָשָׂה " *made, did, performed.*
יָצָא יָלַךְ הָלַךְ (בּוֹא *to go,*) *he went.*
אוֹר *to shine.* See § 15. * note. § 28.
נָתַן *he gave, placed,* (Infin. תֵּת־ תֶּת).
לָקַח " *took,* (Infin. קַחַת, Imp. קַח קְחָה).
רָמַשׂ " *moved, crept.*
בָּרַךְ " *blessed, knelt down.* (בֵּרֵךְ Pi.).
פָּרָה *it* (he) *was fruitful.*
רָבַב (רָבָה) *he multiplied.*
מָלֵא *he filled, fulfilled.* § 15. Notes 1. 2.
אָכַל " *ate, consumed.*
יָרֵא " *was afraid, (fearing).*
יָדַע " *knew,* (Infin. דַּעַת, Imp. דַּע).
יָצַר " *formed,* (in pause : יָצָר).
מוּת *to die.* See § 15. * note. § 28.
צִוָּה *he commanded,* Piel.
שִׂים שִׁית שׂוּם *to place, put, make.* See § 15. * note.
שָׁכַן *he dwelt, placed, sat.*
קוּם *to rise up, establish, stand,* etc.
שִׁית שׂוּת *to appoint, turn, place.* See § 15. * note.

NOUNS, of common occurrence.

שָׁמַיִם *heavens.*
אֶרֶץ אָרֶץ *earth, land.*
חֹשֶׁךְ (kho-shekh) *darkness.*
פָּנִים (const. פְּנֵי) plural form, *face, presence.*
רוּחַ *spirit, wind.*
מַיִם *water, waters.*
אוֹר and מָאוֹר *light.*
טוֹב *good, goodness.*
עֶרֶב *evening.*
בֹּקֶר *morning.*
יוֹם *day.* (כָּל־הַיּוֹם, תָּמִיד *continually*).
תָּוֶךְ (const. תּוֹךְ) *midst, middle, among.*
מָקוֹם (const. מְקוֹם) *a place.*
יָם (const. יַם and יָם) *a sea.*
זֶרַע זָרַע *seed, posterity.*
פְּרִי *fruit.*
מִין *kind, species.* (מִן *from*).
עֵץ *a tree.* שָׂדֶה (const. שְׂדֵה) *a field.*
שָׁנָה (const. שְׁנַת, plur. שָׁנִים) *a year.*
לַיְלָה, לַיִל *night, by night.*
נֶפֶשׁ *a creature, soul, breath, life.*
חַיָּה (const. חַיַּת) *life, a living thing, a beast.*
עוֹף *a fowl, bird.*
בְּהֵמָה *cattle.*
אֹכֶל, מַאֲכָל, אָכְלָה *food.*

PARTICLES.

עַל *upon, over, by;* כִּי *for, that, because, when;* בֵּין *between* (בֶּן־ בֵּן a son); אֲשֶׁר *which, who, that, when;* תַּחַת *under, instead of;* מִן *from;* כֵּן *so, thus;* עַל־כֵּן *therefore;* אֶל *unto, to, against* (אֵל *God, power*); כָּל־ כֹּל *all, every;* הִנֵּה *behold;* לֹא, אַל, אַיִן (אֵין) *not, no, there is not;* עַד *also, even to, in, forever;* אִם *if, not, whether;* גַּם *also, so, even;* עוֹד *again, yet, besides.*

הוּא is *he,* and הִיא (הוּא) is *she,* מִי is *who,* and ־נִי is *me;* הִשִּׁאַנִי *he deceived me,* Hiph. of נָשָׁא.

A LIST

OF

PECULIAR AND ANOMALOUS FORMS

FOUND IN THE HEBREW BIBLE*.

א

אַבַּדְּךָ	from	אבד	fut. Piel.
אָבָהָן	-	אַב	Chald.
אָבוּא	-	אבה	praet. Kal.
אָבוֹשׁ	-	בוֹשׁ	fut. Kal.
אָבִי	-	בוֹא	fut. Hiph.
אוֹבִירָה	-	אבד	fut. Hiph.
אֶגְאַלְתִּי	-	גאל	praet. Hiph.
אָדַדָּה	-	דדה	fut. Hithpa.
אַדִּיקֵם	-	דקק	fut. Hiph.
אָדַמֶּה	-	דמה	fut. Hithpa.
אִדָּרֵשׁ	-	דרשׁ	infin. Niph.
אֲהוֹלִיכוּ	-	ידה	fut. Hiph.
אֶהֱמֶלֶה	-	המה	fut. Kal.
אוֹדֶךָ	-	ידה	fut. Hiph.
אוֹחִוֹלָה	-	חוּל	fut. Hiph.
אוֹכִיל	-	אכל	fut. Hiph.
אוֹכַל	-	אכל	fut. Kal.
אוֹצִרָה	-	אצר	fut. Hiph.
אָזִין	-	אזן	fut. Hiph.
אֶזֵל	-	אֶזַל	Chald.
אֶחֱזוּ	-	חזה	fut. Kal.
אֲחַטֶּנָּה	-	חטא	fut. Pi.
אֲחָיוֹת	-	אָחוֹת.	
אֲחַל & אַחֵל	-	חלל	fut. Hiph.
אֲחֹרוּ	-	אחר	praet. Pi.
אֲחֵת	-	נָחַת	Chald. Aph.
אֲחַתֶּה	-	חתת	fut. Niph.

אַט	from	נטה	fut. Hiph.
אַיֶּכָּה	-	אַי.	
אֵילֶכָה	-	ילך	fut. Kal.
אֵילֵימוֹ	-	אַיִן.	
אֵיתָם	-	תמם	fut. Kal.
אֶכּוֹת	-	כתת	fut. Kal.
אֲכַל	-	כּלה	fut. Pi.
אֲכַלֶּךָ	-	כּלה	fut. Pi.
אָכֵן for דָּכֵן	-	כּוּן	infin. Hiph.
אִכַּף	-	כּפף	fut. Niph.
אָכְרֶה	-	כּרה	fut. Kal.
אָמְאָסְאֵךָ	-	מאס	fut. Kal.
אֲמָהוֹת	-	אָמָה.	
אִנְבֵּה	-	אַב.	
אִנְדַּע	-	יְדַע	Chald.
אַסְעֵרֵם	-	סער	fut. Pi.
אִסְפְּךָ	-	אסף	fut. or part. K.
אָסֵרֵם	-	יסר	fut. Kal.
אַפְאִירֵהָם	-	פּאה	fut. Hiph.
אַפּוּ	-	אפה	imp. Kal.
אֶפֶת	-	פּתה	fut. Niph.
אַצִּיעָה	-	יצע	fut. Hiph.
אֶצֹּק	-	יצק	fut. Kal.
אֶצֹּר	-	יצר	fut. Kal.
אֶקְחָה	-	לקח	fut. Kal.
אָרָה	-	ארר	imp. Kal.
אֲרוֹמֵם	-	רוּם	fut. Hithpa.

* Such forms as are noticed in the body of this Manual, are generally omitted *here*.

אֲרַיָּךְ from רָוָה fut. Pi.
אַשְׁכֵּים - שכם infin. Hiph.
ואשר אשר (Ezek. 3: 15), read
וָאָשֵׁר from שׁוּר fut. Kal.
אִשְׁתִּיו from שְׁתָה praet. K. Chal.
אָתְוַדַּע - ידע fut. Hithp.
אֲתָיו - אתה praet. & imp. K.
אָתָנוּ - אתה praet. Kal.
אֶתְקָנָךְ - נתק fut. Kal.

ב

בַּהֲכִין from כּוּן infin. Hiph.
בְּהָרֵג - הרג infin. Niph.
בְּהִשַּׁמָּה - שמם infin. Hoph.
בּוֹשַׁסְכֶם - בשס infin. Poel.
בִּיקָר וֹתִיךְ - יָקָר.
בְּמֶתִי - בָּמָה.
בָּנוּ - בוֹא praet. Kal.
בְּנוֹתַיִךְ - בנה infin. Kal.
בְּצֹאתָיו - בְּצָה.
לְבָרָם, בָּרָם - ברר infin. Kal.
בְּשָׁלִי - שֶׁל.

ג

גַּל from גלל or גלה imp. Pi.
גַּעַת - נגע infin. Kal.
גְּשָׁה, גַּשִׁי, גַּשוּ from נגש imp. Kal.
גָּשֶׁת from נגש infin. Kal.

ד

דַּלְיוּ from דלה or דלל K. or Piel.
דְּמָכֶם - דָּם.

ה

הָאֲזִלִיחוּ - זנח praet. Hiph.
הָבָה, הַב - יהב imp. Kal.
הַבְאִישׁ - בּוֹשׁ, יָבֵשׁ Hiph.
הַבוּ - יהב imp. Kal.
הַבּוּק - בקק infin. Niph.
הָבַר - ברר infin. Hiph.
הגוֹ from הגה infin. Poel.
הָגְלָם - גלה praet. Hiph.
הָגְלָת - גלה fem. praet. Hoph.
הֲדַשְׁנָת - דָּשֵׁן praet. Hothpa.
הוֹבָדָה - אבד Chal. Aph.
הוּבַד - אבד Chal. Hoph.
הוֹדָה - ידה praet. Hiph.
הוֹלֶדֶת - ילד infin. Hoph.
הוּלָלוּ - הלל Pual.
הוֹשְׁבוֹתִים - ישב Hiph.
הוּתַל - התל Pual.
הֲזָדָה - זיד Chald. Aph.
הִזְדַּמְּנָתוּן - זמן Chald. Ithpa.
הִזִּילוּ - זלל Hiph.
הִזַּכּוּ - זכה imp. Hithp.
הִזָּרוֹתֵיכֶם - זרה infin. Niph.
הָחֲלַלְתִּי - חדל Kal or Hiph.
הָחְבִּאָתָה - חבא Hiph.
הַחֲוֹנִי - חוה Chal. Aph.
הָחֲטִי praet. and הַחֲטִי infin. from חטא Hiph.
הָחֲלִי from חלה praet. Hiph.
הַחֲלָם - חלל infin. Hiph.
הַחֵל - חלל praet. Hiph. and infin. Niph.
הַחְתַּתִּי from חתת Hiph.
הַט - נטה imp. Hiph.
הִטַּתּוּ - נטה Hiph.
הֻטַּמָּא - טמא Hothpa.
הֵימֵן - אמן Chald. Aph.
הֻכְבַּס - כבס infin. Hothpa.
הַךְ - נכה imp. Hiph.
הִכּוֹנֵן - כּוּן Hithp.
הָכִיל - אכל infin. Hiph.
הִכִּיךְ - נכה Hiph.
הִכָּם - נכה Hiph.
הַכִּינוּ - כּוּן Hiph.
הִכַּנִי - נכה Hiph.
הִכְרַתִּי - כרת Hiph.
הָלְאָת - לאה Hiph.

הִלּוֹ from הלל infin. Hiph.
הֲמַדָּם - דָּם or דָּם.
הֲמִין - ימן Hiph.
הֲמִיתִיו - מות Hiph.
הֲמֻכוּ - מכך Hoph.
הִמֵּס - מסס infin. Niph.
הִמְסִיו - מסה 3 plur. Hiph.
הַמְרוֹתָם - מרה infin. Hiph.
הֲמַתָּה, הֲמַתִּי from מות Hiph.
הָנַח from נוח or ינח imp. Hiph.
הִנִּיחַ - נוח or ינח Hiph.
הֵנִיחַ - נוח or נָחַ Hoph.
הִנְעֵל - עלל Chald. Aph.
הָנְפָה - נוף infin. Hiph.
הִסִּית - סות Hiph.
הַעַל - עלה imp. Hiph.
הַעֲלָה - עלה Hiph.
הֹעֲלָה - עלה Hoph.
הַסְרְכֶם - פרר infin. Hiph.
הִצְטַיֵּד - צוד Hithp.
הִצִּית - יצת Hiph.
הִקְצוֹת - קצה infin. Hiph.
הַצְפִּינוֹ - צפן infin. Hiph.
הָרֵב - רבה imp. Hiph.
הַרְבּוֹת - רבה infin. Hiph.
הַרְמוּ - רמם imp. Niph.
הָרְפוּ - רפה imp. Hiph.
הִרְצָת - רצה 3 fem. Hiph.
הָשֵׁב - שוב imp. Hiph.
הָשֵׁמוּ - שמם Hoph.
הָשַׁע - שעה or שעע imp. Hiph.
הִשְׁתַּחֲוָה - שחה Hithp.
הִשְׁתַּעֲשַׁע - שעע Hithp.
הֶתְבּוּסָךְ - תוב Chald. Aph.
הִתְגָּר - גרה Hithp.
הִתְוַדָּה - ידה Hithp.
הִתְחַל - חלה imp. Hithp.
הַתֵּלִי - אתה praet. and imp. Hiph.
הָתִימָךְ - תמם infin. Hiph.

הִתֵּל from התל Pi.
הִתְנַבּוֹת - נבא infin. Hithp.
הִתְמַדְּהֵמַּה - מָדַהּ infin. Hithp.

ז

זוּגָה from זנה Pual.
זַמּוֹתִי - זָמָה.
זָרִיתָנוּ - זרה Piel.

ח

חָדַלּוּ - חדל Kal.
חָדַלְתִּי - חדל Kal.
חוּקוֹ - חקק infin. Kal.
חָטוֹ - חטא infin. Kal.
חַיְתוֹ - חָיָה.
חַכִּי - חכה infin. Pi.
חַלּוֹתִי - חלה infin. Pi.
חַלְּקִי - חָלַק.
חַנּוֹת - חנן infin. Kal.
חֲרַחֵר - חרר Pilpel.

ט

טַעַת from נטע infin. Kal.

י

יֵאוֹתוּ from אות fut. Niph.
יֵאָל - אלה fut. Hiph.
יֵאַת, יֵאַת - אתה fut. Kal.
יָבוֹ - בוא fut. Kal.
יָבוֹשׁ - בוש fut. Kal.
יַבְשֵׁהוּ - יבש fut. Pi.
יָגֵהּ - יגה fut. Pi.
יָגֵל - גלה fut. Hiph.
יִגַּר - גרר fut. Niph.
יֵדָע - ידע fut. Kal.
יַדּוּ - ידה fut. Pi.
יָדְכֶם - יָד.
יִדָּמוּ, יִדֹּם - דמם fut. K. & Niph.
יְהוֹבַד - אבד Chald. Aph.
יְהוֹדֶה - ידה fut. Hiph.
יְהוֹשִׁיעַ - ישע fut. Hiph.

יְהוּא from הוה fut. Kal.
יְהִי - היה fut. Kal.
יְהַיְלִילוּ - ילל fut. Hiph.
יַהֵל - אהל fut. Piel.
יְהַתֵּלוּ - התל fut. Piel.
יוֹכְלוּ - אכל fut. Hoph.
יוֹר - ירה fut. Hiph.
יוֹלַדְתְּ - ילד particip. Kal.
יוֹרֶא - ירה fut. Hiph or Hoph.
יֹשַׁבְתִּי - ישב partic. Kal.
יַז, יִז - נזה fut. Kal.
יַז - נזה - Hiph.
יִזַּח - זחח - Niph.
יִזְמוּ - זמם - Kal.
יָזֹר - זור - Kal.
יַחַדְ - חדה - Kal.
יַחַד - חדד - Hiph.
יְחִי - חיה - Kal.
יְחִיתַן - חתת - Hiph.
יַחֵל - חלל - Hiph.
יְחַלּוּ - יחל praet. Piel.
יְחֻמוּ - יחם praet. Piel.
יְחֻמַּתְנִי - יחם praet. Piel.
יַחֲמֹנָה - יחם fut. Kal fem.
יְחֹן - חנה - Kal.
יָחֹנְךָ - חנן - Kal.
יְחֻקוּ - חקק - Hoph.
יֶחֱר - חרה - Kal.
יֵחַת - נחת - Kal, and חתת fut. Niph.
יַט from נטה - Hiph.
יַט - נטה - Kal.
יְיֻדַּע - ידע - Kal.
יְיֻטִיב - יטב - Hiph.
יְיֻלִיל - ילל - Hiph.
יִיף - יפה - Kal.
יַךְ - נכה - Hiph.
יְכַבְּדֻנְנִי - כבד - Piel.
יְכוּנֻנוּ - כון - Poel.

יֻכַל from כלה fut. Kal.
יִכֵּל - יכל - Chald.
יְכַסֻּמוּ - כסה - Piel.
יַכֻּתוּ - כתת - Hiph.
יֻכַּת - כתת - Hoph.
יַלִּיזוּ - לוז - Hiph.
יַלִּינוּ - לון - Hiph.
יְמֹדֵד - מדד - Poel.
יֻמַּח - מחה - Niph. *not* Kal.
יְמַלֵּה - מלא - Piel.
יִמָּצוּ - מצא - Niph.
יֵמַר - מרר - Kal.
יַמֵּר - מרר - Hiph.
יִמְרוּךָ - אמר - Kal.
יִנְדַּע - ידע - Chald.
יָנִי - נוא - Hiph.
יַנִּיחַ - נוח or ינח fut. Hiph.
יִסֹּב - סבב fut Kal.
יַסֵּב - סבב - Hiph.
יָעֵד - עוד - Hiph.
יָעֵט - עוט or עיט fut. Kal.
יַעֲמֹדְנָה - עמד fut. Kal fem.
יָעֵר - עור - Hiph.
יְעֻעֲרוּ - עער - Piel.
יָפֶר - פרה - Hiph.
יַפְתְּ - פתה - Hiph.
יִצְטַבָּע - צבע - Hithp. Chal.
יִצְטַיָּרוּ - ציר - Hithp.
יָצֹק - יצק - Kal.
יִצֹּק - יצק - Kal.
יֹצֵר - יצר - Kal.
יִצֹּר - יצר - Kal.
יָצֹר - יצר - Kal.
יָצַר - צור - Kal.
יָצָתִי - יצא praet. Kal.
יִצַּתוּ - יצת fut. Kal.
יִקַּח - לקח - Kal.
יִקַּץ - יקץ - Kal.
יִקְרָךְ - קרה - Kal.

יִקָּשׁ from קשה fut. Kal.
יָקֹשׁ - קשה - Hiph.
יַרְא יָרָא - ראה - Kal.
יְרָאוּ - יָרָא imp. Kal.
יִרְאוּ - יָרָא fut. Kal.
יָרֹב - ארב - Hi.
יִרְדֹּף - רדף - Kal or Pi.
יְרוֹא - ירה infin. Kal.
יֹרֵךְ - ירה fut. Hiph.
יִרְוֶן - רוה - Kal.
יָרוּן - רנן - Kal.
יָרוּץ - רצץ - Kal.
יֵרַד - רכך - Niph.
יֵרַע - ירע and רעה fut. K.
יָשׁוּד - שדד fut. Kal.
יִשַּׁחוּ - שחח - Niph.
יַשִּׁי - נשא - Hiph.
יַשִּׁים - שמם - Hiph.
יִשֹּׁם - שמם - Kal.
יֵשֶׁל - שלה - Kal.
יִשֹּׁמֵם - שמם - Hithp.
יָשְׁנוּ - יָשַׁן.
יִשַּׁע - שעה fut. Kal.
יִשַּׁעֲכֶם - ישע - Hiph.
יִשַּׁרְנָה - ישר - Kal fem.
יִשְׁתַּחוּ - שחה - Hithp.
יִשְׁתַּקְשְׁקוּ - שקק - Hithp.
יֵתָא - אתה - Kal.
יִתְוַכַּח - יכח - Hithp.
יִתְזִין - זון - Chald. Ithp.
יִתְכַּס - כסה - Hithp.
יִתֻּמוּ יִתֹּם - תמם - Kal.
יִתַּמּוּ - תמם - Niph.
יִתְעַר - ערה - Hithpa.
יַתֵּר - נתר & תור fut. Hiph.
יִתְשֹׂם - שום Chald. Ithp.
יִתְמַהְמַהּ - מָהַהּ fut. Hithp.

כ

כָּאֲרִי for כַּאֲרוּ from כור praet. Kal.
כְּדֵי from דֵּי.
כַּהוֹת - כֵּהָה.
כִּיתְרוֹן - יִתְרוֹן.
כֻּלָּהֶם - כֹּל.
כֻּלְּהִנָּה - כֹּל.
כִּלִּתִּוּ - כלה Piel.
כַּנָּה - כנן imp. Kal.
כַּנּוֹתֶךָ - נכה infin. Hiph.
כִּנְעָנָיִךְ - כְּנַעַן.
כִּסִּתִּנִי - כסה Pi.
כָּרַתִּי, כָּרַתָּ - כרת Kal.

ל

לַאֲדִיב from אדב infin. Hiph.
לֵאוֹר - אור infin. Niph.
לְהֵוֶן, לֶהֱוֹן from הֲוָא Chald.
לַהְשׁוֹת from שאה infin. Hiph.
לְהִירָם - לָחִי.
לַחְמָם - חמם infin. Kal.
לִיסוֹד - יסד infin. Kal.
לִיקַּחַת - יָקַחַּה or יָקְחָה.
לִירוֹא - ירה infin. Kal.
לִישׁוֹן - ישן infin. Kal.
לֶךְ, לֵכָה - ילך imp. Kal.
לֶכֶת - ילך infin. Kal.
לָנָה - לון fem. praet. Kal.
לֵן - לון particip. Kal.
לַצְבוֹת - צבה infin. Hiph.
לֵרֹא - יָרָא infin. Kal.
לֵת, לַת - ילד infin. Kal.

מ

מָאָסְכֶם - מאס infin. Kal.
מֵבִי - בוא part. Hiph.
מְבַעֲתֶךָ - בעת part. Piel.
מַבְּרִאשֹׁנָה - מָה and רֵאשׁוֹנָה.
מִדִּין - מַד.
מְהֵימָן - אֲמַן Chald. Aph.
מְהַחֲתִין - נְחַת Chald. Aph.
מְהָךְ - הוּךְ Chald.

מוֹרִים from ירה part. Hiph.
מוּעֶדֶת for מו׳ from מעד part. Kal.
מוּמָת from מוּת part. Hoph.
מוּסָב - סבב part. Hoph.
מוּצָא - יצא part. Hoph.
מוֹרָאָה - מרא part. Kal.
מוֹרִיגִים - מוֹרַג.
מֵזֶא - אָזָה Chald.
מַזָּה - מָה and זֶה.
מַזִּין - אזן part. Hiph.
מַחֵא - חֵיָא Chald. Aph.
מִחַן - חֵנַן Chald.
מִטַּהֵר - טהר part. Hithp.
מִימֵי - מַיִם.
מְלָאכִים - מָלָךְ.
מָלוּ - מָלֵא Kal.
מְלוֹאת - מָלֵא infin. Kal.
מַלִּינִים - לוּן part. Hiph.
מַלָּכֶם - מָה and לָכֶם.
מַלֵּף - אלף part. Pi.
מָלֵתִי - מָלֵא Kal.
מְמֻחָים - מחה part. Pu.
מִנֵּצַץ - נאץ part. Hithp.
מִנְּזָרֶיךָ - מִנְּזָרִים.
מֻנָּח - ינח or נוּחַ part. Hoph.
מַנִּיחַ - ינח or נוּחַ part. Hiph.
מָעֻזָּלָיִךְ - מָעוּז.
מְצָאן - מצא imp. Kal.
מִצָּאֲכֶם - מצא Infin. Kal.
מְקַלְּלַנִּי - קלל part. Pi.
מְקֻנָּנְתִּי - קנן part. Pu.
מְקַרְקַר - קור part. Pi.
מֹרָטָה - מרט part. Pual.
מַשְׁכִּים - שכה part. Hiph.
מִשְׁתַּחֲוִיתָם - שחה part. Hithp.
מִתָּם - מֵת.
מֵתָה, מֵתָה, מֵתִי from מוּת Kal.
מֵתָא from אֲתָא Chald.
מִתְלַהֲלַהּ from לָהַהּ part. Hithp.
מְתַתִּי - מוּת Poel.

נ

נָאוּוּ from נאה Pilel.
נֵאוֹת - אוֹת fut. Niph.
נֶאֱשָׁאַר - שאר part. Niphal.
נָבֹזָה - בזז fut. Kal.
נִבֵּיתִי - נבא Niph.
וַנָּבֶל, נָבֶל - נבל fut. Hiph.
נָבֵלָה - בלל fut. Kal.
נִבְקָה - בקק Niph.
נִגְאָלוּ - גאל Niph.
נִדְמָה - דמם fut. Niph.
וַנְּהִי, נְהִי - היה fut. Kal.
נוּגִי, נוּגִים from יגה part. Niph.
נוּגוֹת from יגה part. Niph.
נוּלְדוּ - ילד Niph.
נִוַּסְּרוּ - יסר Nithpael.
נְחַל - חלל praet. Niph.
נְחַל - נחל praet. Pi.
נִחַם - נחם Niph. or Piel.
נֶחֱמִים - חמם part. Niph.
נֶחֱנִתִּי - חנן Niph.
נִחַר - חרר Niph.
נִחַת - חתת Niph.
נִינָם - ינה fut. Kal.
נִירָם - ירה fut. Kal.
וַנַּךְ נַךְ - נכה fut. Hiph.
נִכְאוּ - כאה Niph.
נֶכֱחַת - יכח part. Niph.
נִכְּפֵר - כפר Nithpael.
נָמַר - מור Niph.
נֶסֶבָּה - סבב Niph.
נָסָה - נשא imp. Kal.
נֶעוֹר - עור Niph.
נִפְלָאתָה - פלא Niph.
נְפֻלָּל - נפל Pilal.
נִצְטַדָּק - צדק fut. Hithp.

נִצְּרָה from נצר imp. Kal.
נָקֹל - קלל Niph.
נָשׂוּא - נשא 3 plur. Kal.
נָשׂוּ - נשא 3 plur. Kal.
נָשׂוּי - נשא part. pass. Kal.
נַשִּׂים - שמם fut. Hiph.
נִשְׁתָּוָה - שוה Nithpael.
נְתַקְּנוּהוּ - נתק Kal.
נָתַתִּי - נתן Kal.

ס

סֻבְּכוֹ from סֹבֶךְ.
סֻבָּלוֹ - סֹבֶל.

ע

עוּזָּה from עזז imp. Kal.
עָשָׂת - עשה fem. praet. Kal.

פ

פֹּחַת from נפח infin. Kal.
פֹּעָלוֹ - פֹּעַל.

צ

צֵא from יצא imp. Kal.
צֵאת - יצא infin. Kal
צַדְּקֻהוּ - צדק infin. Pi.
צִמְּתַתּוּנִי - צמת Pilel.
צֵק - יצק imp. Kal.
צֹקֶת - יצק infin. Kal.

ק

קָאם from קום praet. Kal.
קָאֵם - קום Chald.
קָבָה - קבב or נקב imp. Kal.
קָבְנוֹ - קבב or נקב imp. Kal.
קַח - לקח imp. Kal.
קָח - לקח praet. Kal.
קָחֻם - לקח praet. Kal.
קָחֵת, קַחַת - לקח infin. Kal.

ר

רַאֲתָה from ראה infin. Kal.
רַד - רדד and ירד infin. and praet. Kal.
רְדָה, רֵד - ירד imp. & infin. Kal.
רֹדֵם - רדה part. Kal.
רָשׁ & רֵשׁ - ירש imp. Kal.
רֶשֶׁת - ירש infin. Kal.

שׁ

שָׂא from נשא imp. Kal.
שְׂאֵת - נשא infin. Kal.
שׂוֹא - נשא infin. Kal.

שׂ

שָׂאט from שׂוט part. Kal
שַׂגֵּם - שגג infin. Kal.
שׂוֹב - ישב infin. Kal.
שׂוֹשַׁתִּי - ששה Poel.
שַׂמּוֹת - שמם infin. plur. Kal.
שְׂנָתַיִם - שָׂנָה.
שָׁת, שַׁתָּה, שַׁתִּי, from שוּת Kal.
שַׁתּוּ from שתת Kal.

ת

תְּאָכְלֻהוּ from אכל fut. Piel.
תֹּאַר - תֹּאַר.
תֹּבָא - אבה fut. Kal.
תְּבֹאֲרֻנָה - בוא - Kal.
תָּבֹאתָה - בוא - Kal.
תְּבוֹאֲתֵךְ - בוא - Kal.
תֵּבֶךְ - בכה - Kal.
תְּגֻבְּהֻרֻנָה - גבה - Kal.
תֹּגִירוּן - יגה - Hiph.
תִּגָּל - גלה - Niph.
תְּדַמֶּיהוּנִי - דמה - Piel.
תְּחִיאֻנָה - הוה - Hiph.